CHAPTER V

KANISKA

I. Name

Kaniskas name occurs in different forms on his records. It is written with cerebral n and lingual s in some, while in others it is written with dental n. It is

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1. EI Vol XXIV pp 210-12; Vol VIII pp.173-81; Vol I p.391 and plate XIX; ASIL Vol III p.31 No IV and pl XIII.

also written as Kaneska, Kaniska, Kanaiska in Khotanese;
Kaniska and Kanika in Tibetan records, Ka-ni-kia, Ka-ni-la,
Ki-ni-tsha, Kanikh, Ka-ni-ti and Ka-nita in the Chinese annals.
Alberuni calls him Kanika and in the Balataranini he is
referred to as Kanistha. On his coins in Greek script his
name is spelt either as Kaneskou or as Kanesti.

II. Identification with Kiu-tsiu-Klo

Marquart identifies Kiu-tsiu-Klo of the Chinese
annals with Kaniska. He suggests that Kaniska was the
founder of the Kusana empire.

1. ibid pp.145-50
2. EI Vol IX pp.239-41
3. JRAS for 1942 p.15
4. ibid
5. OYCT Vol II p.104 ; FFT chap. 5 vide IA for 1903
   p.387
6. THA vide AIS Vol II p.11
8. BMC pl XXVI, 2
9. ibid, pl XXVI, 7
10. IA Vol XXXV p.40
11. HHC chap 118 Translated by Specht JA for 1883 p.324
But we have already accepted Kiu-tsiu-Kio of the 1
Chinese annals as Kujula Kadphises and Yaou-Yao-Chen as Wema 2
Kadphises. Later on Marquart, too, accepted this view.

III. Parentage.

Kaniska calls himself a Kušāna and uses this word 4 (Koshano) on his coins. In Hsou-Han-Chou we find the
statement that the Kušānas were one of the five principalities
of the Ta-Yue-Chi ie. Great Yue-Chi and they shifted to India
from the north-west. Therefore, Baron A. Van Stael has no
justification for his theory that Kaniska belonged to the 6
Little Yue-Chi or Siao Yue-Chi. Thus the statement given
in Ma-ming-pu-su-Chuan, the biography of Aśvaghosa, that
the patron of Aśvaghosa was the king of Siao Yue-Chi cannot
be taken to mean that Kaniska was a descendant of the Little
Yue-Chi. And the theory of Fleet that his tribe came from

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1. Supra p. 27
2. Supra p. 56
3. BSM p. 208 f.
4. EMC p. 130 pl. XXVI, 6; IMC pp. 69, 73
5. IAS chap 118 Tr. by Specht in JA for 1883 p. 324;
   I for 1903 p. 417; for 1917 p. 261; JAOS for 1941 p. 243
6. JRAS for 1914 pp. 79 ff; SBAW for 1914 pp. 643 ff
7. C 11 Vol II Pt. I p. LXXVI
Khotan to India via Kashmir is also baseless. Sten Konow tries to support Fleet's hypothesis with the following arguments which are baseless.

1. Maharāja Kanika lekha records that king Kanika belonged to a northern country. Sten Konow identifies Kanika with Kaniska and northern country with Khotan. But this identification is unjustified.

2. From the Tibetan sources it comes to light that "King Kanika and the king of Guzan and King Vijayakirti, Lord of Li (Khotan) and others led an army into India and overthrew the city of Soked (Sāketa)." According to his view King Kanika was the same as the king of Guzan (Kuśāna) who led an expedition from Khotan into India. But we see that there were three kings, Kanika, the unnamed king, king of Guzan and Vijaykirti. But we know that Vijayakirti flourished after Vijayadhama (240-264 A.D.) Therefore, he could not be a contemporary of Kaniska.

1. JRAS for 1903 p.334
2. MK, 47; IA, for 1903 p.349
3. CII Vol II Pt. I p.Lxxvi
4. JP Sō for 1910 p.479
5. MK, 47; IA for 1903 p.349
6. IA for 1929 p.147
3. In the Chinese translation of *Kalpaṇaṃanditīkā*, the king has been called 'Chentan Kia-ni-Cha'. Lévi accepted this word as an equivalent of Chandan, an old designation of Khotan. The meaning of the term, Chentan according to Baldeva Kumar is Devaputra.

4. Heou-Han-Chou mentions that in A.D. 152 king Kien of Khotan was killed by the Chinese. Konow identifies this king with Kaniska I. But this identification is not plausible, because Kaniska was no longer alive in A.D. 152.

Inscriptions record the Kuśāna genealogy after Kaniska. This Kaniska line has to be placed after the two Kadphises, who, we have seen, were the first of the Kuśānas to move from their base in Ta-hia to India. Thus we have to assume that Kaniska I succeeded Wema Kadphises, since there is no evidence of any intervening reigns. This is confirmed by an inscription of the period of Huviṣka. It records that Huviṣka was the son of Kaniska and the grand-son of Wema

1. JA for 1927 pp 25 ff; for 1936 pp, 61-121
2. JASB Vol LV Pt I for 1886 p. 193
3. SA chap 6; JA 1927 pp 95 ff; IA 1903 p. 385
5. ASIAR for 1911-12 pp, 120 ff.
Takshama, whom I am inclined to identify with Wema Kadphises.
Thus Kaniska may be the son of Wema Kadphises.

IV. Date

The date of Kaniska has been a matter of controversy among the scholars. Various scholars, on the basis of the sources available, arrived at varying conclusions independently.

We see that the inscriptions of the Kuśāna period bear the dates from the years 1 to 38. Kaniska ruled from the years 1 to 23; Vāsiṣṭha from the year 24 to 28; Huviṣṭa from the years 28 to 62 and Vāsudeva ruled from the years 67 to 98 of the Kuśāna era.

1. IK chap V p.58
2. Shah-ji-Ki-Dhari inscription of the year 1; ClIVol II Pt.I pp.135 ff
3. Mathura inscription of the year 28; IA Vol XXXIII p.188 No.23
5. Mathura inscription of the year 23; EI Vol XXVII pp.42-44
6. Isapura Yupa inscription of the year 24; JRAS for 1910 pp.131-15
7. Sanchi inscription of the year 28; EI Vol IX pp.244 f.
8. Mathura inscription of the year 28; EI Vol XXI pp.55-61
9. Mathura inscription of the year 62; EI Vol II p.204 No.XIX
10. Pali Khera inscription of the year 64 or 67; EI Vol XXX pp.181-84
11. Mathura inscription of the year 98; IA Vol XXXIII p.108 No. XXIII
From the continuity of the reigns from the year 1 to 98, it is clear that the first king of this series, i.e., one whose records are dated from the year 1 to year 23, started an era.

Various Theories

The various dates attributed to the commencement of Kaniska era are:

1) 58 B.C.
2) 47 B.C. - 11 B.C.
3) 43 A.D.
4) 78 A.D.
5) 79 A.D.
6) 80 A.D.

1. Shah-ji-Ki-Dheri inscription of the year 1; C 11 Vol II Pt. I pp. 135-137
2. Mathura inscription of the year 98; IA Vol XXIII p. 108 No. XXIII
3. Shah-ji-Ki-Dheri inscription of the year 1; C 11 Vol II Pt. I pp. 135-37
5. Papers on the Date of Kaniska pp. 57 ff.; IKPS See infra pp 64
6. See infra pp. 94 ff.
7. See infra pp. 94
8. ibid 116 ff.; Papers on the Date of Kaniska p. 85; 123; 155; 179; 200; 335
9. ibid p. 116 ff.; PODK pp 101-102; 120
10. Papers on the Date of Kaniska p. 133
vii) 89 A.D.
viii) 103 A.D.
ix) 119 A.D.
x) 125 A.D.
x) 128-29 A.D.
xii) 134 A.D.
xiii) 144 A.D.
xiv) 150 A.D.
xv) 200 A.D.
xvi) 220 A.D.
xvii) 278 A.D.
xviii) Dr. Triveda calculated the date to be 1356 B.C.

1. See infra q1
3. See infra pp. q7 ff.
4. ibid
5. ibid
6. ibid
7. ibid, Papers on the Date of Kaniska pp. 107 ff; 120, 24 ff
8. ibid
9. IA p. 195; SP p. 16
10. See infra pp. q7 ff
11. ibid p. q7
12. JII Vol 18 p. 55
Some of the scholars changed their views later on, e.g. Cunningham changed his view from B.C. 57 to 89 A.D., Oldenberg from 78 A.D. to 90 A.D., Smith from 78 A.D. to 125 A.D., and again to 78 A.D., and then to 120 A.D.; Steen Konow from 134 A.D. to 128-129 A.D., and then to 200 A.D.

Thus the range of the starting point of Kaniska era varies from 1356 B.C. to 278 A.D.

1. AEJ Vol II p.68 Note and Vol III p.30
2. CIS Vol I p.57
3. I A for 1881 pp 213-16
4. JAS Asiae tonae XV pp 526-79; IHQ for 1929 pp. 75-76
5. JASB Vol LVIII Pt I for 1889 p.193
6. JRAAS for 1901 p.175; 1903 pp.1-64, 377
7. EHI p.288
8. AHIS p.127
11. S P p.16
1. Dates with omitted hundreds

Some of the scholars opine that the digits for hundreds have been omitted from the dates recorded in Kusāṇa inscriptions.

i) E. Thomas supposes that the digits omitted are for 300 and that the era used is that of the Seleucus which commences from B.C. 312. Accordingly the inscriptions of the Kusāṇas are dated in the Seleucid era from the year 301 to 398 corresponding to B.C. 12 to A.D. 86.

ii) If the dates be reckoned in the fifth century, as Alperuni states, of Seleucidan era of 488 B.C., then the inscriptions shall have to be dated from the Seleucid year 401 to 498 or A.D. 89 to A.D. 186.

iii) If the dates are recorded in the era which starts from 58 B.C. with one hundred omitted, we have to place the Kusāṇa records between the years 101 to 198 Vikrama or 43 A.D. to 140 A.D.

1. ASWI Vol II for 1876 pp. 31, 32
2. Cunningham (NC 3rd Serie Vol XII p. 44; CK p. 5) and Buhler (I P 19, B) read the century as 4th, which may be a slip for the 5th. AIS Pt I p. 57.
3. IA for 1908 p. 27
iv) R.G. Bhandarkar regards the omitted digit to stand for two hundred and the era used as the Saka era, which commences from 78 A.D. Thus the dates of the Kuśāṇa inscriptions, according to him, range between 201 to 298 Saka era or A.D. 278 to A.D. 396. E.Y. Zeynal supports Mr. Bhandarkar.

v) The old theory, of Growse and Smith, of Laukika era in which thirty two hundred omitted. Accordingly the Kuśāṇa records will be placed in the Laukika era. \(3226\) ( \(3201+25\) ) of Kali-Yuga or 125-126 A.D. Smith gave up this theory later on.

vi) Dikshit is of the view that the Kuśāṇa records are dated in the Vīkrama era with two hundreds omitted. Accordingly the date of accession of Kanīṣka will be V.S. 201 or 144 A.D.

vii) Foucher suggests that the era of Kanīṣka commenced in 322 B.C. with the figure three hundred omitted.

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1. JBBRAS Vol. XX No. LVI p. 297; CWB Vol. I pp. 35-36
2. KSIU pp. 152-55
3. JRAS for 1903 pp. 1-64, 371; MDM pp. 105-06; JRAS for 1899 pp. 218-19
4. EdI p. 258
5. IA for 1908 p. 27
Mrs. Lohuizen-De-Leeuw thinks that the inscriptions of Kaniska are dated in the Saka era but in some of the Brahmī records of the years 14, 20 and 22 the numeral figure one hundred has been omitted. She has assumed this only on the basis that a preacher Vasulā has been mentioned both in the records of the year 15 and 86. She believes that the digit one hundred is omitted from former figure and, therefore, the two records pertain to A.D. 86 and 115, otherwise we will have to assume an unreasonably large span of her life.

But her view is inconsistent, as much as she assumes the omission of hundreds from only one of the two inscriptions. The contents of the records clearly indicate that the inscription of the year 15 belongs to the period when Jayabhūti, who was preceptor of Vasulā's preceptor, was living. The inscription of the year 86 belongs to the period when Jayabhūti was dead as his name is not mentioned in the records.

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1. SP p.307
2. SP p.271
3. SP p.272
4. EI Vol I p.382 No. II
5. Ibid p.388 No. XII
6. RCRC p.232
Moreover, she has failed to explain why hundreds have not been omitted from the Jasan inscription of the year 127; Gunda inscription of the year 103; Panjtar inscription of the year 122 and Taxila inscription of the year 136. Her view, therefore, is implausible.

2. **Theory placing him in second century A.D.**

The scholars who place Kaniska in the second century A.D. give varying dates of the commencement of his reign:

- Marshall: 125 A.D.
- Smith and R.B. Pande: 120 A.D.
- Stein Konow: at first 122-29 A.D., then 134 A.D., and at last 200 A.D.

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1. LRB p.102; EL Vol XVI p.238
2. EL Vol XVI pp 233-36
3. C11 Vol II Pt I p.70
4. EL Vol XIV pp 285-95
5. GT p.22
6. AHIS p.127; IP p.195
7. C11 Vol II Pt II xciii
8. IHQ Vol 1926 Vol II p.180
9. IP p.195
Marshall gives the following arguments in support of his theory.

i) The coarse and massive diaper found in the construction of buildings of Kuśāṇa period in the Chīr stūpa at Taxila came into fashion in the second century A.D.

ii) He fixes the chronology of the first three Kuśāṇa kings as: Kuḍūla Kādphises up to 78 A.D.; Wema Kādphises 78 A.D. to about 101-02 A.D. then an interval of about twenty years; Kaniska 125 A.D. to 148 A.D. He rejects the view that they ruled up to 60 A.D., 60 A.D. to 78 A.D. and 78 A.D. to 101 A.D. respectively on the grounds that Kuḍūla Kādphises, who lived to the age of 80, could not died as early as 60 A.D. and eighteen years rule assigned to Wema Kādphises is too short for his extensive conquests in India and elsewhere.

References:
2. PCM p.162
3. IHQ for 1926 p.177
4. JRAS for 1947 pp.30-32
Sten Konow who has changed his views from time to time in his final analysis argues—

1) Chinese annals do not mention the name of Kaniska.

2) In the Zeda inscription of the year 11 and in that from Und of the year 61 the nakṣatra Uttarāṇāḥśaṅku with the 20th Āśāha and nakṣatra Pūrṇāvāśaṅha with 8th Chaitra have been mentioned respectively on the days when these two records were executed. Sten Konow followed Van Wijk who calculated the date of Kaniska, on the basis of astronomical calculations, as 128-29 A.D.

Elsner, on the basis of Van Wijk's astronomical calculations, has fixed the date of Sukh Kotal inscription of the year 275. According to him, this date corresponds to A.D. 120. He thinks that it has been dated in the Indo-Bactrian era of 155 B.C. He further suggests that the use of an earlier era, like 155 B.C, instead of his own, by Kaniska or his people show that this record was engraved before the Kaniska era came into existence.

1. C 11 Vol II Pt I p.XIII
2. ibid LXXXVI; pp 142-45
3. ibid LXXVII; pp.170-171
4. BSOAS Vol XXVI for 1963 pp.498-502
The following facts go against the theories of John Marshall and Sten Konow.

1) The design of the Kusana buildings in the chūr stūpa should not be the sole basis for determining their date. At best they can be used only as circumstantial evidence.

2) The Chinese annals intend to describe the Chinese history only. References to other tribes or happenings are only incidental. Hoou-Han-Chou mentions without name one Kusana ruler to have led an expedition to China in 89 A.D. Fou-fa-Issang-in-iwen-tchou identifies the ruler, who invaded China, as Kaniska. We are thus certain that Kaniska was on the throne in 89 A.D.

3) Van Wijks astronomical calculations instead of giving a uniform date of Kaniska's reign give us as many as four alternative dates as 79 A.D., 117 A.D., 134 A.D., or 128-29 A.D.

4) According to the Sué-Vihāra inscription of the year 311, it is evident that Bahawalpur region in the Lower Indus Valley was within Kaniska's empire, and if the 128-29 A.D. be accepted for the commencement of Kaniska's reign the date

1. AO for 1925 pp. 79-91
2. AO for 1927 pp. 168-70
3. C 11 Vol II Pt I pp. 138-41
of the above record will be the year 139-140 A.D. This territory must have, thus remained under the Kuṣāṇa up to 156-57 A.D. as there was no decline of Kuṣāṇa power under Vāsiska and Kuviska. But the Junagadh record of the Saka year 72 of Rudradāman mentions that the Bahawalpur region was under the latter's rule in 150 A.D. Since Rudradāman claims to be a sovereign ruler, who rose to power with his own efforts, in 150 A.D. Therefore, Bahawalpur region was not in the possession of Kuṣāṇas and his successors' period shall have to be dated earlier. Accordingly Kaniska must have started his rule earlier than 128-29 A.D.

v) No era started during the second century B.C.

vi) Nanjio's catalogue of the works translated into Chinese mentions a Buddhist work Mārgabhūmi sūtra written by Saṅgharākṣa and translated into Chinese by Anshi-Kao (A.D. 148-70). Saṅgharākṣa is mentioned as a courtier of Kaniska. We may safely conjecture that Mārgabhūmi sūtra was written earlier than it was translated into Chinese.

vii) The Chinese sources refer to a Yue-Chi king, Pa-tiao, who sent an embassy to China in 230 A.D. But this king has

1. LRB pp.86-89
2. See infra p. 3
3. San-Kuo-Chih (Section Wei Chih, Chap III) IA for 1913 p. 137; BG p.100; CHM iii for 1957 p.701 TPS Vol V p.489
been identified with Vasudeva II. During his period the Kusāṇa dynasty was on the road to decline. Therefore, it was but natural for them to send an embassy to implore help from the neighbouring states.

3. Theory of Eras

(i) Kalachuri or Chedi Era

Dr. R.C. Majumdar suggests that Kaniska started the Kalachuri or Chedi era starting from 248-49 A.D. and he started his rule in about 220 A.D.

Dr. Majumdar has quoted following passage from Heou Han Chou:

"At this time, all these kingdoms were subject to the Yue-Chi."

Majumdar interprets the words 'At this time' as the closing years of Heou Han Chou. He further quotes Yu-Houan, the author of Wei-lio, who records Ki-pin, Ta-hai, Kao-fu and Tien-Tchou as under the Yue-Chi.

But the following points go against the assumption of Dr. Majumdar.

1. IA for 1917 pp. 261-71
2. HHC deals with the period from 25 A.D. to 220 A.D.
3. Yu-Houan deals with the period 227 A.D. to 239 A.D.
(a) *Yogāchārābuddhi* written by Sangharakṣa has been translated by the very first historical missionary in China, perhaps, the Parthian monk Anshi-Kao (148-170 A.D.). We may safely assume that the scriptures which he translated had either been carried by him to China from his original country or, more probably, he committed them to memory before his departure. If we account for the years he probably spent in Central Asia, it may be concluded that the work of Sangharakṣa was already in existence sometime before A.D. 140. And thus Sangharakṣa can be associated with Kaniska. According to Lévi Sangharakṣa was a native of Saurāstra from where he went to Gandhāra to meet Kaniska.

(b) The Chinese annals indicate that Kujula Kadphises flourished in the first century A.D. After him his son Wema Kadphises came to the throne. And Kaniska succeeded Wema Kadphises. Therefore, Kaniska might have come to the throne in the last quarter of the first century A.D.

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1. Papers on the Date of Kaniska pp 356-57; The name of the work has been *Margabhumisūtra* also; See supra p.

2. Nanajiōs catalogue App II, 4; HB Vol II p.64 n.

3. JA Series IX Vol VIII for 1896 p.463;

(c) Mathura Jain inscription of the year 98 indicate that this city was under the Kusānas at that time. If the theory of Dr. Majumdar be accepted the date of the record will be $248 + 98 = 346-47$ A.D. But Mathura was included in the Gupta Empire in 320-81 A.D.

3. Vāyu Purāṇa mentions that Mathura remained under seven Naga kings before it was subdued by the Guptas.

It will not be safe to assign a period of only forty years for seven rulers of a dynasty.

(11) Vikrama Era

Vikrama era or Vikrama Samvat is a great historical reconning of the northern India. It was started to commemorate a victory over the Malavas. This was not an astronomical one.

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1. IA Vol. XXXII p. 108
2. SI pp. 269-71
3. Vāyu Purāṇa 99.383
4. JRAS for 1913 p. 987
5. JIA p. 371
Cunningham discards his earlier thesis that Kaniska started an era which later came to be associated with the name of king Vikrama. But Fleet, Kennedy, Luellers, Franke, Barnett and Mukherji accepted and stuck to his earlier theory.

Fleet has advanced the following arguments in support of his views:

(a) Hieun-Isang mentions the prophecy made by the Buddha. According to this, 400 years after the Buddha's death Kaniska will come to reign and will build a monastery. The Buddha died in 483 B.C. So the date of Kaniska will come near about 58 B.C.

1. ASIR Vol II p.68 note; Vol II p.30
2. JRAS for 1903 pp 333 ff; for 1905 pp 223 ff; 357 ff, 706 ff; 979 ff; for 1907 pp 169 ff; 1013 ff; for 1908 pp 177 ff; for 1912 pp.687; for 1913 pp 95 ff; 913 ff; 965 ff; for 1914 pp.992 ff; for 1915 pp.314 ff.
3. JRAS for 1912 pp.665 ff; 981 ff; for 1913 pp.369 ff; 61 ff; 1054 ff.
4. BBF p.11
5. BF p.99. EK p.66
6. JRAS for 1913 pp.942-55
7. I.C. Vol I for 1935 p.477
8. OYCT Vol I pp 270-71
(b) The Kadphises group of kings and the Kaniska group belonged to two different dynasties.

Kennedy, while supporting Fleet gives the following arguments:

(a) The coins of Kaniska bear Greek legends indicating to the fact that the Greek language was current in these parts in this period. It might have disappeared as a language of daily use from the regions east of the Euphrates (except in North Mesopotamia) immediately after the close of the first century A.D. Therefore, Kaniska flourished before 1 A.D.

(b) Kaniska borrowed his Greek alphabet from the traders of Persian Gulf, his cursive merchantile script came from the same quarter. Down to his time, Greek uncials alone were used for the Greek Coin legends. He starts with uncials, then changed into beautiful cursive script and his successors employed this script alone. This was dictated by commercial considerations and two kings of Parthian in the first century did exactly what he did. His coins, therefore, must have been struck between 60 B.C. and 40 A.D.

(c) Sarvyoottagama, a Buddhist work of sixth century A.D. describes four contemporary self-governing tribes, e.g. the

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1. JRAS for 1912 pp.667; 683; 1913 pp 122, 638
2. JRAS for 1913 pp. 21-24, 667
3. JRAS for 1912 pp.683; 1913 p.925
Yavanasy in the North (Kabul), the Sakas in the south (Indo Skythia), the Pahlavas in the west (Asia and Arachosia) and the Tusāras in the east.

From this it is clear that the Tusāras or Kuśānas were in the Punjab and Mathura when Greeks were reigning in Kabul in the first century B.C.

(d) There is a Han-Chou to the effect, Tai Wei wang fu mīng Tian-Chu meaning,

"In his place was king again extinguished India" or "He (Wema Kadphises) succeeded him (Kujula Kadphises) on the throne and subjugated India (Punjab) again." The passage refers to the reoccupation of India by the Kuśānas and Wema Kadphises, after a possible retreat.

We have the following objections in accepting the identification of Kuṇāśa era with the Vikrama era:

(a) Foreign travellers variously place Kuṇāśa 100, 200, 300, 400, 500 and 700 years after the nirvāṇa of the

1. JRAS for 1912 p.15
2. BRW Vol I pp.99,151
3. OYCT Vol I pp.270-71; JRAS for 1924 p.15
4. ibid p.224; JRAS for 1913 p.943
5. JA Serie 9° Vol VIII p.463
Buddha, which itself is a subject of dispute among the scholars, whose opinions regarding its date range between 544 to 483 B.C.

The Greek legends could be used in any century following the first, when the Greek uncial and cursive forms were in use. Lüders has beautifully agreed and rejected out of hand the theory that places Kaniska in first century B.C. on the basis of his Greek legends. He states:

"Now before us lie a pair of foreign coins, a nickle coin from Switzerland of 1900 and a penny of 1897. The inscription on the former reads 'Can foederatio Helvetica.' On the panney stands 'Victoria Dei gra. Brit. Regina Fid. Def. Ind. Imp.' I pity the historian of the fourth millennium who will draw from the coins the conclusion that about the year 1900 Latin was the language of daily life in the mountains of Switzerland and in the British Isles."

The Surkh Kotal inscription indicates the fact that the Greek was understood in Afghanistan and north-Western parts of the Bactria empire. From the above inscription it may be deduced that even after 100 A.D. the Greeks were present in these regions.

1. Y.B.P.5 f.n.
2. JRAS for 1912 pp 665 ff; 981 ff; for 1913 pp 369 ff; 661 ff; 1054 ff.
3. IA for 1913 p.137
4. BSOAS for 1960 pp 47-55; JA 1958 pp 384; EK App IV
(c) Samyuktagama has not specified the regions ruled over by the four different tribes. Kennedy fails to produce any other Chinese evidence to confirm his bracketed hypothesis of the territories associated with the north and east directions.

(d) The passage in the Heou Han Chou should be translated "Wema Kadphises conquered India again, after it had once been subjugated by foreign tribes like the Sakas."

(e) Marshall, who conducted excavations at Taxila, on the basis of stratification of coins and other artifacts came to the conclusion that Kaniska group followed the Kadphises group. Dr. Alchin also supports Marshall's conclusions.

(f) The Kadphises group followed the tradition of the preceding foreign rulers, like the Indo-Greeks, Sakas and Parthians, who invariably used Greek script on the obverse of their coins and Kharosthi on the reverse. But Kaniska and his successors used Greek script only in their coin legends.

Therefore, we are unable to credit Kaniska with the foundation of the Vikrama era.

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1. EK p.68
2. ASI¥ Vol V p.196 ; Vol XI p.25 ; Vol XII p.43 and 206
   Vol XIV p.48 ; Vol XX p.37; JPASB for 1896 p.100; JRAS for 1916 pp.195-96
3. Papers on the Date of Kaniska pp.4-31
iii) Saka era

First of all Fergusson founded the theory that Kaniska started the Saka era. Oldenberg at first supported Fergusson but later he changed his view. Waddell, Papson, Thomas, R.D. Banerji, Tarn, H.C. Ghosh, H.C. Raychoudhuri, Lohuisen-De-Leeuw, F.R. Alchin, D.D. Kosambi, A. Maricq, S.P. Talstov, and A.K. Warder have supported the theory advanced by Fergusson.

1. JRAS for 1880 pp. 259-85
2. IA for 1881 pp. 213-16
3. JA Series IX Vol X pp. 526-79
4. JRAS for 1913 pp. 945-52
5. CHI Vol I pp. 583, 703
6. JRAS for 1913 pp. 627-50
7. IA Vol for 1908 pp. 51, 78
8. GBI p. 352
9. IHQ for 1928 pp. 760-64; 1929 pp. 49-80
10. PHAI pp. 297-98
11. SP p. 387
12. Papers on the Date of Kaniska pp. 4-31
13. ibid pp. 123-25
14. ibid pp. 154-199
15. ibid pp. 303-326
16. ibid pp. 327-336
(a) Chinese Evidence

In his introduction to the translation of work, Se-Ma-Tsien, Chavannes writes:

"Among the foreign nations, none could be more hostile to the Hioung-mou than the Ta-Yue-Tchi, beaten at first by the Chen-Yu-mo-tou about the year 176 B.C. They were completely defeated by the Chen-Yu-Lao-Chang in the year 165 B.C., their king was killed, and of his head, in accordance with barbarous customs, the Turkish Chief made for himself a cup to drink with xxx. After this disaster, the Ta-Yu-tchi sought safety in flight; they retired first of all the valley of Lli, but they were soon dislodged by the Ou-Suenn and beginning a new exodus, made for the West. Next they turned to the South, and crossing the Jaxartes invaded Sogdiana which belonged at that period to the Graeco-Bactrian kingdom, this state, known to the Chinese under the name of Ta-hia, had been already enfeebled by the attacks of the Parthian king Mithradates I (174-136 B.C.); so they were not able to resist the invaders; the Ta-Yue-tchi could drive away the population to Ta-hia to the south of the Oxus and establish themselves to the north of the river; they were not long in penetrating to Bactria; they are the people who at the commencement of the 1st century of our era conquered India and founded the great Scythian empire."

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1. Vide translation of Chavannes of Se-Ma-Tsien introduction
   p. Lxx.
About the Sakas he states,

"Formerly, when the Hsiung-nu had defeated the great Yüeh-Chih, the Yüeh-Chih went to the west and became rulers of Ta-hsia, whereas the Sai king (or: the Sai Wang) went south-wards and became ruler(s) of Chi-pin."

From the above quoted passages we can observe the following:

1. That about 165 B.C. the Yue-Chi were residing between the country of Tbouen-Loang and Ki-Lien mountains in the Chinese Turkestan.

2. That about this time they being defeated by the Hiung-nu migrated themselves towards the west and occupied the territory of Se. The Wu-sum followed the Yue-Chi who fled more westwards and reached Ta-hsia and from there dislodged and drove out the Sakas.

3. In 125 B.C. when Chang-Kien visited India, the Ta-Yue-Chi were settled in this new country.

1. Chang-Kien was sent by the Chinese Emperor Wu ti (140-86 B.C) to bring back the Yue-Chi who may help the Chinese against the Hiung-nu. The Yue-Chi refused the proposal.
We learn from the classical literature that the Ta-
Yue-Chi had already settled in Ta-hia or Bactria by 125 B.C. Strabo tells us that,

"the best known of the nomad tribes are those who
drove the Greeks out of Bactria x x x The Asii, the Pasiani,
the Tochari and the Sacarauli, who came from the country on
the other side of the Jaxartes over against the Sacae
Sogdiana which country was also in the possession of the
Sacae."

The prologue of the lost history of Pompeius Trogus
gives but a less correct account: "The Saraucae and the Asiani
seized Bactria and Sogdiana."

The Sacarauli of Strabo and the Saraucae of
Trogus prologue are evidently identical. Marqaudt identifies
Pasiani of Strabo with Asiani of Trogus. It is also evident
that the Tochari of Strabo are the Yue-Chi of the Chinese
annals.

As already noted, the two Chinese annals have
recorded how the Ta-Yue-Chi after occupying Ta-hia split up

1. Strabo XI, 5, 11
2. CH I Vol I p. 459
3. Francke Beitrage p. 30
into five principalities and were unified into one kingdom by Kujula Kadphises. Pan Ku, the author of Tsien Han Chou, who wrote in about A.D. 92, knew of one single kingdom of the Yue-Chi with a single capital. So does Fan Ye, the author of Heou Han Chou.

From the description recorded in Tsien-Han-Chou it is clear that before 25 A.D. Kujula Kadphises had united the other four principalities into one kingdom with its capital Keen-she or Lan-Che in Chitral.

Further we note that Pan-Ku has given a long account of Ki-pin, but Fan Ye has made no mention about it. It may be for the reason that by the time Fan Ye wrote Ki-pin had already been annexed by the Yue-Chi and Fan Ye had no reason to describe it separately.

Kaniska's name has not been mentioned in the Chinese annals. But there is a reference which indicates that a

1. Tsien Han Chou was completed by Pan-Ku's sister after his death which occurred in 92 A.D. It deals with the period 206 B.C. to 24 A.D. EK p.297.

2. "The capital of the kingdom of the Ta-Yueh-Chi is the city, Keen-she, distant from Chang-gan, 11,600 li." JAI for 1880 p.40.

3. "The kingdom of the Ta-Yue-tchi has for capital the city of Lan-Cha." IHeq for 1929 pp.49-80.
Yue-Chi king was reigning in the last quarter of the first century A.D. Pan Chao in his biography has described that the Yue-Chi helped the Chinese who invaded Kiu-Cha (Turfan). In return for this help they demanded the hand of a Chinese princess. But the Chinese refused to oblige. Instead they ill-treated the ambassadors. The Yue-Chi king felt humiliated and sent an army to chastise the Chinese. But the Yue-Chi king suffered a defeat and offered to pay tribute to the Chinese. Chavannes assigns this development to 39 A.D.

Levi has translated another passage which contains the information about the failure of Kaniska in the north.

(c) Numismatic Evidence.

The abundant gold currency issued by Wama Kadphises and Kaniska follows the weight standard of the Roman coinage. The gold coins of these kings were approximately in weight to the Roman aureus (124 gr), first minted in large quantities under Augustus (27 B.C.-14 A.D.) Therefore, these kings came after Augustus.

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2. ibid
There is similarity between the coins of Kadphises I and Augustus regarding the portrayal of their heads. It indicates to the fact that Kujula Kadphises issued his coinage about the beginning of the first century A.D.

(d) Archaeological Evidence.

(i) The stratification of the coins of Wema Kadphises, Kaniska, Huviska and Vasudeva found in Gopalpur stupa and other places like Mathura, Indore, Sankasia etc. indicates that Kaniska group succeeded Wema Kadphises. Kujula Kadphises, whose coins have not been found from these sites, has to be placed even earlier than Wema Kadphises.

(ii) Sir John Marshall after examining the stratification of the ruins at Chir stupa and Sirkap came to the same conclusion.

1. BMC pl XXV, 5 (head of Kujula Kadphises) and EHI pl IV No. 2 (head of Augustus)
2. JPASB for 1896 p.100
3. ASIR Vol XX p.37
4. ASIR Vol XII p.206
5. ASIR Vol XII p.25
6. JRAS for 1915 pp 195-96
(1c) Prof. Talstow on the basis of his study of some
dated documents from Toprakakala concludes the date of
commencement of Kaniska's rule as A.D. 78. He further says
that from the Kusāṇa coins available in Khozām, it is
clear that it was under them in the second century A.D.

(e) Palaeographic Evidence

2

Bihrler has noted four stages in the development
of Kharosthī script:

(i) The Maurya, fourth to third century B.C.
(ii) Variety of second to first century B.C. found on
the coins of Indo-Greek kings.

(iii) Variety of the Saka period, i.e. from the first
century B.C. to the first century A.D. It is found on the
Taxila Copper plate of Patika and on the Mathura Lion Capital
of Satrāpa Sodāsa, and on the coins of Saka and Kusāṇa kings.

(iv) The cursive script of the first and the second
century A.D. It is found on the Takht-i-Bahi inscription
of Gondophernes and is fully developed in the inscriptions
of Vasiṣṭa and Hūvīṣka.

1. Papers on the Date of Kaniska pp.308-310

2. JRAS for 1920 pp.193-219
Kaniska should, therefore, be placed in the first century A.D.

Vogel supports Buhler and states that the Kharosthi script of the Mathura Satraps and that of early years of Kaniska is so similar that it is difficult to separate their records. If the records of Mathura Satraps be placed in the first century B.C. then Kaniska's reign has to be assigned to the first century A.D.

(f) Astronomical Evidence

The two inscriptions of the Kusana period namely 2 Zeda inscription of the year 61 and that of Und of the year 3 61 mention the names of the nakṣatras Uttarārādhavā and Purvāśāda respectively on the days when these records were executed. Calculating according to the Siddhāntas, Van Wijk found out that if the starting points of these dates are 4 taken as 79 A.D. 117 A.D. 134 A.D. or 128-29 A.D. the above-mentioned astronomical conditions are satisfied. H.C. Ghosh

1. EI Vol VIII p.175
2. CII Vol II Pt I pp.142-45
3. ibid pp 170-71
4. AO for 1925 pp.79-91
5. AO for 1927 pp.168-70
suggests that the moon was on \textit{Uttarashalguni paksatra} on the 20th \textit{śāda} in 89 A.D. and thus the commencing date of this era is 78 A.D.

Some of the scholars oppose the theory advanced by H.C. Ghosh on the following grounds:

(i) Kaniska was not a Saka ruler.

(ii) Since Kaniska was not the founder of the Kuśana dynasty, he cannot be accepted as the founder of an era.

(iii) Founder of the Saka era was one of the following:

\begin{itemize}
  \item Wema Kadphises
  \item Nahapāna
  \item Chaṣṭana
  \item Vonones
  \item Alerumī
  \item Hhattotpala
\end{itemize}

(iv) Alberumī and Hhattotpala mention that Vikramāditya defeated the Saka ruler and started the Saka era.

\begin{itemize}
\item 1. \textit{Hq} for 1929 pp.760-64
\item 2. C 11 Vol II Pt I p.LXVIII
\item 3. LRB p.128; \textit{J A serie 9}° for 1897 pp.123-50
\item 4. IA for 1923 p.84
\item 5. \textit{JBRAS Vol XX} No. 56 pp.280 ff.
\item 6. \textit{THA vide AIS Vol II} p.6
\item 7. LRB p.109
The Chinese general Pan-Chao defeated the army of Kaniska, it seems that Kaniska was not a powerful king at that time.

The Yue-Chi king Po-tiso, who sent an embassy to China in 230 A.D. has been identified with Vasudeva I.

Sukh Kotal inscription of the year 275 should be taken as dated in the Parthian era of 155 B.C. Therefore, the date of the inscription is 220 A.D. And this date should fall before Kaniska started his rule.

Shapur I destroyed Bagram between A.D. 241 to 250. And the latest coins available from there belong to Vasudeva.

Kujula Kadphises ruled his kingdom from A.D. 15 to A.D. 65. After him, Wema Kadphises came to the throne. Panjtar inscription of the year 122 was inscribed in the reign of a Maharaja Kesana and Taxila inscription of the year 136 in the reign of a Maharajadhaviraja Devaputra Kesana. The ruler of

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1. BG pp. 100-101
4. G II Vol. II Pt. pp. 70
5. EI Vol. XIV pp. 285-95
both the records appear to be identical. Had it been Kaniska his name should have occurred in these inscriptions. It is, therefore, clear that in the year 136 Kaniska was not ruling.

(ij) The numismatists are of the view that there was a long interval between the reigns of Kadphises group and Kaniska. Kaniska should have come to the throne after Titus (A.D. 78-81) and Trojan (A.D. 98-117) because Kaniska imitated Roman 'Solidus' issued by the above two rulers.

(ik) Sakas were distinct from the Kuśānas. It is difficult to believe that the Kuśānas started their era after the name of the Śakas.

Implausibility of the above arguments becomes patent if we examine our evidence a bit, more carefully.

(iα) We agree that Kaniska was neither a Saka nor a founder of a ruling dynasty.

(ιβ) It is not necessary that the founder of an era should invariably be a founder of a ruling dynasty.

1. JAHRS Vol XXX pp.21
2. ibid
3. JAHRS Vol XXX p.22
Harsha Vardhana started his era, though he was the last king of his dynasty. In fact, the era started by Kaniska came to be known as Śaka era at a later date among the people who did not distinguish between the Kuśāṇas and the Śakas, both of whom were known to have come from the same regions in the North-West. Kaniska era came to be known as the Śaka era in the same way as the Mālava samvat of 57 B.C. changed to Vikrama samvat in later times.

Alberuni has based his statements on the legends he heard and mixed them up according to his own convenience. It is unbelievable that Vikramādiṭya should have named his era to commemorate the defeated enemy. Nor is it convincing that the Śaka Kṣatrapas of Western India should use an era, i.e. Śaka era, that commemorate the defeat and humiliation of their own ancestors.

The Chinese annals record an expedition towards the north by a Yue-Chi king in 89 A.D. Kaniska himself admitted that he had subjugated all the three quarters except the north which he failed to subjugate.

Po-tiao, who sent an embassy to China in A.D. 230, should be identified with Vasudeva II who succeeded Kaniska III.
The archaeological evidence advanced by Ghirshman in support of his theory that Sagram was destroyed by Shapur I is not trustworthy. According to Marshall Ardashir I was responsible for the downfall of the Kusāna empire. Schlumberger also expressed similar views. Prof. Tolstov on the basis of his study of some dated documents from Topara Kala has fixed the date of Kāniška as 78 A.D. He further refutes Ghirshman and states that Khorezm was under the Kusānas in second century A.D. Local Khorezm coins of periods before and after Kusāna coins are also available. These continued up to 8th century A.D. Four types of these coins belong to the last quarter of the second century A.D. or first quarter of the third century A.D. These were overstruck on the Kusāna coins. 'S' symbol appeared on the coins of the first three rulers after the Kusānas. In the mid-third century A.D. a new dynasty, probably Indian in origin, appeared. Since these coins are related to those of Shapur I, we can assign a date to them and to the dynasty that issued them. This dynasty became associated with the proper

1. GT Vol I p.73
2. JA for 1954 pp 173-77
3. Papers on the Date of Kāniška pp.415-16
Khorezm dynasty. The change of the symbol on the coins also points to this fact. If Ghirshman's dates be accepted there will not be enough time to allow the change of dynasty and the rulers. Begram II might have been destroyed either as a result of an internal conflict or of intrusions by Parthians. His destruction need not be assigned to the early Sassanians.

(ig) There is no reason to believe that the surkh Kotal record of the year 275, dated in the Parthian era in 155 B.C. was inscribed before Kaniska came to the throne or before the Saka era started.

(3h) The coins of Vima Kadphises and Kaniska have been found from the same stratum at Taxila, Ransi, Copalpur stūpa in Gorakhpur District and Mathura. Therefore, it is evident that there is no gap between the reigns of the two rulers.

(ii) Waddell on the basis of his study of the art of that period concluded that Kaniska started the Saka era.

1. JRAS for 1915 pp.195-96
2. ASI Vol XIV p.48
3. JASB for 1896 p.100
4. ASI Vol XX p.37
5. JRAS for 1913 pp.945-52
Shapur I has nowhere referred to his campaign against the Kusānas. According to Marieq, this is only a conjecture of Ghirshman. From some objects discovered from two store-rooms excavated at Begram, he concluded that the two store-rooms were constructed fairly close to the end of the first century A.D., soon after the destruction of Begram. Therefore, it is impossible to connect these materials with the campaign of Shapur I.

Therefore, it is quite reasonable to accept the accession of Kaniska in 78 A.D. the commencing year of Saka era.

V. Reign

Epigraphic and literary sources enable us to trace the boundary of the empire of Kaniska:

Kaniska’s inscriptions are found from Kosam, Mathura, Sarnath near Varanasi in eastern U.P. and in Manikiala

1. Papers on the Date of Kaniska pp.179-99
3. Mathura inscriptions LHI Nos. 16,17,18,21-31; EI-Jnl-VII pp.173-81; JRAS for 1924 pp.397-401
4. Sarnath inscriptions of year 3; EI Vol VIII pp.173-81 Nos. 9,b,d.
5. Manikiala inscription of year 18 CII Vol II Pt I pp.145 ff
i.e. the ancient Taxila near Rawalpindi and Zeda and Suf Whāre in Bahawalpur in West Pakistan. These inscriptions prove that Kaniṣka's empire extended from Varanasi in the east to Bahawalpur in the south-west.

A large number of coins was discovered in eastern U.P. These coins refer to the Kaniṣka's hold over this region.

About Eastern India, Hiuen-Tseng records that it was to the east of Ka-Chu-Wen-ki-lo or Kajangala near the Rajmahal hills in the Eastern Bihar. Kaniṣka's empire was not confined to Magadha only but it included West Bengal and Orissa. The coins discovered from Tamluk in Midnapur District, Mayurbhanj District of Orissa and Sisupalgarh

1. Zeda inscription of year 11; C 11 Vol II Pt I pp.142 ff
2. Śaṅkhāra inscription of year 11; C 11 Vol II Pt I pp.138 ff.
3. About 105 coins of Kuśānas were joined in a monastery at Sahet Mahet. More than 100 coins of Kaniṣka and Huviska were found in Azamgarh Dist., and near about. BNJ p.82
4. IIIQ Vol XXVII p.294; XXIX p.212-13
5. JRAS for 1904 pp.86-88
6. JPASB for 1882 p.113
7. ASIAR for 1924-25 pp.131-32
8. BASI No. IV for 1949 p.97
point to this fact. The discovery of numerous coins at
Puri and Ganjam bearing a close resemblance to those of
Kaniska suggests that they were the copies of those coins
which must have been in circulation in that area during his
reign. Some of the coins have frills of metal from edges
of moulds still attached to them indicating the location of
a local mint for their manufacture.

Sanchi inscription of the year 22 indicates that
in the south Kaniska extended his empire as far as Malwa
region where his son Vasiska might be acting as a viceroy.

Thomas rightly rejected the view that Kaniska also
held Gujarat because it based only on the identification of
Sandanes of the Periplus with Kaniska.

VI. Conquests

Kaniska was an ambitious ruler. He fought and subdued

1. JBOBS for 1919 p.75-76
2. ibid
3. EI Vol I p.391
4. NIA Vol VII p.86 Nos. V and VI
5. JA for 1936 pp 61-121
6. SRPS chap 7; IA for 1903, p.388
all regions, except the north. His success in his numerous expeditions was due to the large army he kept and the extreme secrecy that he was able to maintain about his war plans under the advice of his Prime Minister Māthana (Mo-tcha-lo).

1. Parthia

Chinese translation of a Buddhist work Fou-fa-tsang-in-iuen-king mentions that the king of Ngan-si (Parthia) was of violent nature and was stupid. He attacked Kankisa. The name of the king of Parthia has not been given. But he might be the Parthian king Pacores, whose empire remained disturbed. Kaniska repulsed his attack, killing hundreds of thousands of Pacores' men.

2. Eastern India

Sarnath inscription of the year 3 points to the possibility that Sarnath was the provincial headquarters for the Eastern Zone of the Kusāṇa empire.

1. SRPS chap 7; IA for 1903, p.388
2. FFT chap 5; IA for 1903 p.388
3. HPS p.379
4. Ibid
5. SRPS chap 7; IA for 1903 p.387
6. Ibid p.388
Patañjali was a thickly populated area at that time. Kaniśka defeated its king and in lieu of a war indemnity of nine hundred thousand gold pieces he (Kaniśka) accepted three precious things: (1) Ma-ming (Avaghosa), (2) the Buddha's wooden bowl, and (3) a miraculous cock.

Avaghosa explained to Kaniśka the prospect of torments of hell in punishment for death in the war. He was advised by Avaghosa to embrace Buddhism in order to expiate his sins. But his ambition proved stronger than his vow, and soon he reembarked upon his expeditions of conquest. Perhaps, Avaghosa, his religious advisor assured.

1. "The total number of men in the town of Hoa-Chen was nine hundred thousand. The king of the kingdom of the Yue-Chi, Tchen-tan Ki-ni-tcha (i.e. Devaputra Kaniśka) equipped the four forces, came to Hoa-Chen, and in a battle defeated its king who made his submission. The conqueror demanded nine hundred thousand golden pieces. The king of Hoa-Chen, considering that Ma-ming, the Buddha's wooden bowl and a naturally compassionate cock which would not drink water containing insects, were each worth three hundred thousand pieces offered the three to Ki-ni-tcha, who accepted them joyfully and returned to his kingdom."

FFT chap 5; IA for 1903 p.388. The tex-runs

2. FFT chap 5; IAR for 1903 p.388
him that he should worship the Buddha, keep prohibitions, build monasteries and give alms and food to the poor.

3. Western India

Sué-Vihāra inscription of the year 11 refers to the expansion of Kuśāṇa empire towards the west. A small number of potsherds, found at B ordher in the Thai Valley (District Lorlai), Baluchistan, bear Kharoṣṭhī writing of Kuśāṇa period. Sten Konow suggests that the Kuśāṇa empire extended to this region either under Kan iṣka or one of his successors. Yolomitra mentioned in this record was, possibly, a deputy under the Kuśāṇas.

From Mohenjodaro three fragments of pottery with Kharoṣṭhī characters, belonging to the Kuśāṇa period, have been discovered. As Parthia was torn by the war of succession, it may have become an easy prey to the ambitions of the Kuśāṇa king.

1. SRPS chap 7; IA for 1903 p. 387
2. C III Vol II Pt I pp. 133-41
3. ibid pp. 173
4. FBT chap 5; IA for 1903 p. 388
O. Franke suggests that Balochistan was under the rule of Kaniska. According to him the title 'A-a-chal' (Amātya) assumed by the Dukes of Shigar in Balochistan must have been conferred by Kaniska. This Indian title was used by some ministers and viceroy of Saka rulers e.g. by Ayam, the minister of Mahakacchana Nahapana and Kulaipa, the viceroy of Gujarat under Rudradaman. The use of this title by the rulers of Balochistan indicates that they acknowledged the Kusāṇa overlordship.

§. Expeditions to the North

Kaniska conquered countries to the south, the west and the east of his empire. Hsou-han-Chou mentions his unsuccessful expedition to Turkestan, his northern neighbours. The Chinese emperor T'ou-Ku retained his control over this area with the help of his deputy commander, Pan-Chao, who had restored this territory of the Chinese Empire during the reign of Ming-ti.

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1. IA for 1929 p.110
2. LHI No.1174
3. ibid 965
4. A.D. 38-75; HCW p.101
By A.D. 76 the king of Khotan made his submission to the Chinese. Also several other kings of that region submitted themselves to the Chinese and sent their sons as hostages in token of their fidelity. A small part of Turkestan, again, detached itself from China during the reign of the emperor Chang-ti and followed the policy of neutrality.

The Yue-Chi helped the Chinese when they were conquering Kiu-Che. In return for this help the Yue-Chi demanded the hand of the Chinese princess for their king. The Chinese emperor refused compliance and ill-treated the ambassadors.

The whole story has been described in Heou-Han-Chou without naming the Kusana ruler. It states,

"Formerly the Yue-tchae had aided the Chinese in invading Kiu-Che (Tourfan) and rendered them signal as services; this year (88 A.D) they offered as tributes precious stones, Fou-pa and lions; they took this occasion for

1. IA Vol XXXII for 1903 p. 421; Vol XXXVII for 1908 pp. 57-58; HCW p. 101
2. A.D. 76 to 88
3. HCW p. 101
4. HC vide TP for 1906 pp. 232-33; IHQ for 1929 pp. 65-66
5. ibid
6. HC chap 77 p. 4a; TP for 1906 pp. 232-33; IA for 1903 pp. 422; IHQ for 1929 pp. 65-66
demanding in marriage a princess of the House of Han, Pan-Tchao arrested and sent back the ambassador; from this moment, these was enmity and resentment (between the Yue-tche and the Chinese). In the second year (Yong-Yaun A.D. 90) the Yue-tche sent their viceroy Sei at the head of 16000 soldiers to attack (Pan) Tchao; the army of (Pan) Tchao was small in number and was greatly afraid; (Pan) Tchao appeared before the military forces which were in evidence and said, 'Though the soldiers of the Yue-Tche be numerous, they have travelled several thousand li from home in crossing the Tsong-ling; they have not convoys of stores; is that trouble enough to be unquiet? Let us confine ourselves to gathering all the cereals and to guarding them well. The invaders would be finished and exhausted and would submit themselves; in some dozen of days almost everything will be finished.' Sei, however, advanced and attacked (Pan) Tchao; but he could not subjugate him (Tchao); besides he could get nothing by pillage. (Pan) Tchao calculating that the rations of Sei are going to be exhausted and that certainly he (Sei) would ask Kieou-tseu (Koutcha) to help, despatched several hundreds of soldiers to the Eastern territory to wait in the way of the Yue-tche, as a matter of fact, Sei sent horsemen who carried gold, silver, pearls and precious stones for making a present of them to Kieou-tseu (Koutcha); the soldiers of (Pan) Tchao who were in ambush barred their way, attacked and killed them all; they took the head of the ambassador to
show it to Sel; he became greatly afraid and delegated an embassy for admitting his fault and expressing his desire to go back safe and sound; (Pan) Tchao let him go and he returned. From that moment the Yue-tche were greatly fear-stricken and offered every tribute and present."

Some of the scholars suggest that the Yue-Chi king under reference cannot be Kaniska. He was so important that the Chinese must have mentioned his name if the Yue-Chi king was no other than Kaniska. Therefore, it is safer to assume that the episode refers to Wema Kadphises. But we know that Wema Kadphises was well known to the Chinese annalists. Had it been Wema Kadphises, they must have mentioned his name. Moreover there are two traditions given in the Samyukta-Ratna-Pitaka and in the Fou-fa-tsang-in-uen-tehou translated into Chinese in 472 A.D. Both of these mention the name of Kaniska, who led an expedition to the north. Quoting this work Levi states:"

"At the time when the king Tchew-tan-ki-ni-tcha' (Devanata Kaniska) reigned in the kingdom of the Yue-Chi, there were three learned men, whom the king considered as his intimate friends; the first was called Maming-Pousa

1. HHC chap 77 p 49; TP for 1906 pp 232-33; IA for 1903 p 422; IHQ for 1929 pp 65-66 
2. IA Vol XXXII for 1903 pp 421-22
3. SRPS Chap. 7 vide IA Vol XXXII for 1903 pp 386-87
Aśvaghosha Bodhisattva); the second, who was Prime Minister was called Ma-tch'elo (Māthara); the third was a famous physician named Tche-lo-Kia (Charak). These three intimate friends of the king were treated with honour and liberality. When he was on a journey, or when he was resting, they were on his right hand and on his left. Then follows the advice given by each of these counsellors to the king. The advice of the Prime Minister was, *If the king puts in practice the secret counsels of his servant without divulging them, the entire world can be submitted to his empire.* This advice was followed and there was no one who did not submit to his authority. In the world, three of the four regions were at peace; only the northern region (Sin Kiang) had not yet come to submit itself, and to demand protection.

"Soon he equipped a formidable army to go to chastise it. In front he made the sou (barbarians) march, and the white elephants as head of the column and as guides! The king followed, and he led his army behind. He wished to go as far as Tche-ming (Ding); in crossing the passes, those who rode the elephants and the horses in front could not advance any longer. The king in his surprise let out the secret of his expedition, and his minister warned him that, as he had done so, death was near. The king understood, and as in his wars he had slain more than three hundred thousand men, he was troubled at the thought of the punishment awaiting him. So
he confessed his fault and repented, gave alms, kept the
prohibitions, built a monastery, and gave food to the monks.
His countries represent him that his past had been so bad,
that these good works will not now profit him. The king had
a large pot boiled, and threw his ring into it, and allegori-
cally convinced the courtiers of their error. They rejoice
at his wisdom.”

2 Fou-fe-tsang-in-iuen-tchou has given the story in
the following form:

"There was a minister named Mo-tchou-lo (Mathara).
He told Ki-ni-tcha that, if he followed his advice without
divulging it, all the earth would be subject to him: 'the
eight regions will take refuge in thy virtue.' The king
promised to do so; the minister chose good generals, equipped
the four forces, and the peoples of the three regions were
subdued. Then the king let out that he intended to conquer the
northern region, and his people hearing this, took counsel
among themselves. 'The king is greedy, cruel and unreasonable;
his campaigns and frequent conquests have fatigued the mass
of his servants. He cannot be contented; he wants to reign
over the four regions. The garrisons cover distant frontiers,
and our relations are far from us. As such is the case, we

1. FFT chap 5; IA Vol XXXII for 1903 p.388

2. 
must all agree to get rid of him. After that, we shall be able to be happy. As the king was ill, they put a blanket (couverture) over him; a man sat upon it; and the king expired at once, "

"Because he had heard Mā-ming (Svaghosha) expounded the law, he was born as a thousand-headed fish in the great ocean; but, in consequence of his deeds, his heads were constantly cut off, and thus he was tortured horribly in successive existences for an unmeasurable time. There was, however, an ahat who among the monks was the Wei-na (Karmādana, bell-ringed). The king told him that, while the bell was rung, his sufferings were alleviated, and he asked the bhadanta in charity to prolong the ringing. This was done, and at the end of seven days, the evil, which had lasted so long ceased. On account of the king, the bell on the top of this monastery was continually rung, and this practice is kept up now."

From the two above accounts the following may be inferred:

1. That it was, the Yue-Chi king, Kaniska, who led an expedition to the north of his empire.

2. That he was advised by his Prime Minister to keep his plans a guarded secret.

3. That he divulged his plans about the expedition to the north and had to suffer the consequences.
4. That his men faced such hardships in the campaign that they ultimately revolted and killed him.

5. In order to atone for sins committed in war, he indulged in charitable activities, namely giving alms and food to the monks and the poor and building monasteries.

VII. Death of Kaniska


His inscriptions are dated from the year 1 to the 3rd year of his era. It is evident that he ruled for 23 years.

VIII. Subordinate rulers

Kaniska ruled his kingdom through kac-trapes and kahkac-trapes.

1. The story runs, "The king is greedy, cruel and unreasonable; his campaigns and frequent conquests have exhuasted the mass of his servants. As such is the case, we must all agree to get rid of him. After that, we shall be able to be happy. As the king was ill, they put a blanket (couverture) over him; a man sat upon it; and the king expired at once."

FFT chap 5; IA Vol 32 for 1903 pp. 388

2. CI Vol II Pt 1 pp. 135 ff.

3. EI Vol XXVIII p. 42-44
Sarnath inscription of the year 3 mentions the name of two officials, namely Kṣatrapa Vanaspara and Mahē-
Kṣatrapa Kharapallana. Kharapallana might have been in charge of the eastern provinces of Kaniska’s empire with his head-
quarters at Mathura, while Vanaspara was the in charge of Varanasi. Three more officials are referred to in the inscriptions.

Zeda inscription of the year 11 mentions Liaka
Kusulaka, Manikiala inscription of the year 18 mentions
Kṣatrapa Vespiśi, a Bronze casket records an unnamed
Kṣatrapa of Kāpisa, who was the son of Kṣatrapa Granavhraka.
The above references indicate that Kaniska appointed governors at Manikiala in Rawalpindi District at Zeda in Afghanistan and at Kāpisa which was identified with the country around the then capital city of Kāpisa, identified with modern Begram.

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1. EI Vol VIII pp.173-81
3. ibid pp 145-50 ; JRAS for 1909 pp.645-46 ; 1914 pp.641-60
4. ibid pp 151 ff.
5. EK p. 228 f.1n 8
It is certain that the provinces of Sindh and Kashmir were administered through the agency of Kaniska. But these names have not survived.

IX. Conversion to Buddhism.

Kaniska was a ruler of liberal religious views. He continued to patronize various religions in his empire, even after conversion to Buddhism. Many stories are current regarding the circumstances in which he entered the Buddhist faith and became a zealous patron and propagator of this religion.

1. Khotanese version

The Khotanese manuscript record the following account about the conversion of Kaniska to Buddhism and his setting up of a stupa:

"So it has been heard, when the Buddha had entered Nirvana, within that period one hundred years had passed. At that time in the kingdom of Bahlaka (Balkh) in Takharistan, there arose in the family of the imperial rulers, a brave, meritorious, intelligent king of Jambudvipa, foretold by the Buddha in person, by name Candara-Kaniska.

1. JRAS for 1942 pp. 19-21
"The king with many hundred thousand of troops and relying on his own bodily strength was in command of the continent of Jambudvīpa. Many men and animals by his command lost their lives.

"At another time this king through his spiritual advisors attained to faith in the teaching of the Buddha and to purity of mind. He rejected false views and in reliance upon true views he abstained from evil, day by day he produced important, extensive favourable roots of merit in the three jewels. So with the passing of time this king accompanied by his four-divisioned army came to the district of Gandhāra. A desire thus arose in him, 'I will build in this region a large and vast stupa; I will fill it with the fourfold requisites, where the Buddha sons gone forth shall strive for deliverance.'

"At that time the four world-regents (Locanaśi) learnt the mind of the king. So far his sake they took the form of young boys. So far his sake the boys began a stūpa of mud in that region. When the king saw the boys he asked, 'What are you doing?' So the boys said to him, 'we are making the Kaniska stūpa.' The king spoke with them, he said, 'Who is he who ordered you, saying, You should build the Kaniska stūpa?'

"At that time those boys changed their form, on foot the four world-regents stood before him. When the king
saw those world-regents, trembling greatly, he dismounted from his horse. Before them standing humbly he stood, at their feet with reverence he went for refuge. The world-regents spoke with him ( = Rokanāla jisā ) , so they said to him, 'Great King, by you according to the Buddha's prophecy is a sanghārāma to be built wholly (?) with a large stupa and hither relics must be invited which the meritorious good beings dwelling in Jambudvipa, the deities and protectors, will bring. Whoever may be those beings who by only casting a flower thereon do honour to the stūpa, all those shall take birth in the worlds of the devas; in a moment they attain to bodhi (illumination) according to the prophecy. And this Sanghārāma shall be named the Kaniska Vihara.

"When the king had heard the utterance of the world-regent, then he ordered his ministers to summon architects. So he ordered, 'Assemble many working men. Here is this place being a Sanghārāma with a pillar high as one Krosā, and make for also a dharma-rājikā (stūpa) decked with gold, silver, jewels and pearls.' The ministers assembled many working men. There in that place they began the stupa and Sanghārāma of Kaniska with the dharma-rājikā.

"At another time the king went with his spiritual adviser Āsagaṇa to that working place where they had made the dharma-rājikā. At that time Āsagaṇa, the spiritual adviser, picked up a ball of clay. Such is the act of truth which he
made, saying, 'If I am to realize the bodhi (illumination) in this present Bhadrakalpa necessarily by the casting of this ball let some unparalleled sign appear.' At once on the casting of the ball, a certain Buddha image appeared as great in thickmess and length as was Sakya muni the Buddha ///pure. He then ///

(2) Fa-hien's version

Fa-hien has recorded the story as follows:

"Going southwards from Gandhāra, (the travellers) in four days arrived at the kingdom of Purushapura. Formerly when Buddha was travelling in this country with his disciples he said to Anand, 'After myparinirvāṇa, there will be a king named Kanishka, who shall in this spot build a tope.' This Kanishka was afterwards born into the world; and (once), when he had gone forth to look about him, Sakya Ruler of Devas, wishing to excite the idea in his mind assumed to appearance of a little herd boy, and was making a tope right in the way (of the king), who asked what sort of a thing he was making. The boy said, 'I am making a tope for Buddha.' The king said, 'Very good;' and immediately, right over the boy's tope, he (proceeded to) rear another, which was

1. AREK pp. 34-35; TF pp. 30-34; EK p.90
more than four hundred cubits high and adorned with layers of all the precious substances. Of all the topes and temples which (the travellers) saw in their journeyings, there was not one comparable to this in solemn beauty and majestic grandeur. There is a current saying that this is the finest tope in Jambudvipa. When the king's tope was completed, the little tope (of the boy) came out from its side on the south, rather more than three cubits in height."

(3) Vinaya Texts

In the Vinaya treatise it is recorded that the prediction was made by the Buddha to Vajrapāṇi. Pūsa and not to Ananda.

"The Buddha going about with this Pūsa from place to place in 'North India' came to the hamlet of the Ho-Shulo, that is, Kharjūra or wild date tree. Here the two sat down, and Buddha, pointing to a small boy making a mud tope at a little distance, told the Pūsa that on that spot Kanishka would erect the tope to be called by his name."

(4) Sung-Yun's account

Sung-Yun, who visited India in 518 A.D. recorded

1. YB p.293
2. OECT Vol I p.207
3. TFS pp.202-205
the following account of Kaniska and his stūpa,

"Thāgata was passing through the country with his disciples on his mission of instructing, on which occasion while delivering discourse on the east side of the city, he said, 'Three hundred years after my nirvāṇa, there will be a king of this country called Ka-nil-sāka (Kaniska). On this spot, he will raise a pagoda (Feou Thou)' Three hundred years after that event there was king Kaniska. On one occasion while going out to the east of the city, he saw four children engaged in making a Buddhist tower out of dung; they had raised it about three feet high, when suddenly they disappeared. The king, surprised at this miraculous event, immediately erected a tower for the purpose of enclosing (the small pagoda), but gradually the small tower grew higher and higher, and at last went outside and removed itself 400 feet off, and there stationed itself. Then the king proceeded to widen the foundation of the great tower 300 paces and more. To crown all, he placed a roof-pole upright and even. Throughout the building he used ornamental wood, he constructed stairs to lead to the top. The roof consisted of every kind of wood. Although there were thirteen storeys above them there was an iron pillar, 3 feet high with thirteen gilded circlets.

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1. 3 feet might be a mistake. The height is 30 feet.
Altogether the height from the ground was 700 feet. This meritorious work being finished, the dung pagoda, as at first, remained three paces south of the Great Tower. The Brahman, not believing that it was really made of dung, dug a hole in it to see. Although years have elapsed since these events this tower has not corrupted; and although they have tried to fill up the hole with scented earth, they have not been able to do so. It is now enclosed with protecting canopy. The Tsioh-li pagoda since its erection had been three times destroyed by lightning, but the kings of the country have each time restored it. The old man says, "When this pagoda is finally destroyed by lightning, the Law of Buddha will also perish." Within, the pagoda contained every sort of Buddhist utensils, here are gold and jewelled vessels of a thousand forms and vast variety to name which even would be no task; at sun-rise the gilt discs of the vane are lit up with dazzling glory, while the gentle breeze of the morning causes the precious bells (that are suspended from the roof) to tinkle with a pleasing sound; of all the pagodas of the Western world this one is by far the first (in size and importance). At the first completion of this tower they used true pearls in making the network covering over the top; but after some years, the king, reflecting over the enormous value of this ornamental work, thought thus within himself, 'After my decease (Funeral) I fear some invaders may carry it off -
or 'supposing the Pagoda should fall there will be no one with means sufficient to rebuild it'; on which he removed it to the north west of the pagoda 100 paces, and buried it in the earth. Above the spot he planted a tree, which is called Pe-tai (Bodhi), the branches of which, spreading out on each side, with their thick foliage, completely shade the spot from the sun. Underneath the tree on each side there are sitting figures (of Buddha) of the same weight, viz. a chang and a half (17 feet). There are always four dragons in attendance to protect these jewels; if a man (only in his heart) covets them, calamities immediately befall him. There is also a stone erected on the spot and engraved on it are these words of direction, 'Hereafter, if this tower is destroyed, after long search, the virtuous man may find here, petals (of value sufficient) to help him restore it.'

(5) Huen-Tsang's Version

Huen-Tsang gives the following description,

"About eight or nine li to the south-east of the capital was a large ancient sacred Pippal tree above 100 feet high, bearing dense shade. Under it the four Past Buddhas had sat and all the 996 Buddhas of the Hadra-kalpa are

1. OECT Vol I pp 203-11
to sit here, the images of the Four Buddhas in the sitting posture were still to be seen. When Sakya Julai was sitting under this tree with his face to the south he said to Ananda, "Four hundred years after my decease a sovereign will reign, by name Kanishka, who a little to the south of this will raise a tope in which he will collect many of my flesh and bone relics."

To the south of the Pipphal tree was the tope erected by Kanishka. Exactly 400 years after the death of the Buddha Kanishka became sovereign of all Jambudvipa, but he did not believe in Karma, and he treated Buddhism with contumely. When he was hunting in the wild country a white hare appeared; the king gave chase, and the hare suddenly disappeared at this place. Here among the trees the king discovered a cow herd boy with a small tope three feet high he had made. 'What is this you have made?' asked the king. The boy replied telling the Buddha's prophecy, and informing Kanishka, he was the king of the prophecy, adding that he had come to set in motion in fulfilment of the prophecy. With this the king was greatly pleased; he straight way became a Buddhist, and proceeded to accomplish the prediction. Trusting to his own great merits, he set about building a great tope round the site of the boy's small tope which was to be concealed and suppressed by the great tope. But as the latter rose in height the small tope always topped
it by three feet. The king's tope was one and a half li in circuit at the base, which was 150 feet high in five stages, and the top had reached the height of 400 feet. The boy's tope was now suppressed and the king was greatly pleased. He completed his tope by the addition of twenty-five gilt copper discs in tiers and having deposited a hoard of relics inside, he proceeded to offer solemn worship. But the small tope appeared with one half of it out sideways under the south-east corner of the great base. The king now lost patience and threw the thing up. So (the small tope) remained as it was (i.e. did not come through the wall) with one half of it visible in the stone base below the second stage, and another small tope took its place at the original site. Seeing all this the king became alarmed, as he was evidently contending with supernatural powers, so he confessed his error and made submission. These two topes were still in existence and were restored to for cures by people afflicted with diseases. South of the stone steps on the east side of the great tope were two sculptured topes, one three and the other five feet high, which were miniatures of the Great tope. There were also two images of the Buddha, one four and the other six feet high, representing him seated cross-legged under the Bodhi tree. When the sun shone on them these images were of a dazzling gold colour, and in the shade their stone was of a dark violet colour. The stone had been gnawed by gold-coloured ants so as to
have the appearance of carving, and the insertion of gold sand completed the images. On the south face of the ascent to the Great tope was a painting of the Buddha sixteen feet high with two heads from one body. Our pilgrim narrates the legend connected with this very curious picture as he learned it at the place."

"About 100 paces to the south-east of the Great tope was a white stone standing image of Buddha eighteen feet high, facing north, which wrought miracles, and was seen by night to circumambulate the Great tope. On either side of the latter were above 100 small topes close together. The Buddha images were adorned in the perfection of art. Strange perfumes were perceived and unusual sounds heard (at the Great Tope), and divine and human Genii might be seen performing pradakshina round it. The Buddha predicted that when this tope had been seven times burned and seven times rebuilt, his religion would come to an end. The Records of former sages stated that the tope had already been erected and destroyed three times. When Yuan-chuang arrived he found there had been another burning, and the work of the building was still in progress."

"To the west of the Great Tope was an old monastery built by Kanishka, its upper storeys and many terraces were connected by passages to invite eminent Brethren and
give distinction to illustrious merit and although the buildings were in ruins, they could be said to be of rare art."

"In the third tier of high halls of Kanishka vihāra was the chamber once occupied by the Venerable Po-li-ssu-fo (Parsva). It was in ruins, at the time of Hieun Tsangs visit, but was marked off. On the east side of the Parsvas chamber was the old house in which Shih Chih Pusa (Vasubandhu) composed the pi-ta-mo-ku-shi-lun (Abhisamkrama Kośa Sāstra) and posterity in reverential remembrance had set a mark on this house. About fifty paces south from Vasubandhus house was the second tier of high walls, here Manoratha composed a vibhash-lun."

(6) Story of the conversion as related in Fou-fa-1

At this time the king of the Ngaam Si (Pahlava) was very stupid and of violent nature. At the head of the four forces he attacked ki-ni-tcha' (Kaniska), who defeated him and slew nine hundred thousand men. Then he asked his ministers if this sin could be wiped out or not, and to instruct them had a pot boiled and put his ring in it."

1. IA for 1903 p.388
"There was a bhikshu Arhat who, seeing the evil deed done by the king (in slaughtering nine hundred thousand men) wished to make him repent. So by his supernatural force he caused the king to see the torments of hell. The king was terrified and repented. Then Mā-ming told him that if he obeyed his teaching he would escape from hell. Ki-nitch'a replied, 'well, I receive the teaching!' Then Mā-ming expounded the law, and gradually caused the sin to be entirely weakened."

Alberuni has described about the stūpa,

"One of the series of the kings was Kaniska, the same who is said to have built the vihara of Purushapur. It is called after him Kanika Chaitya."

Archaeological evidence

The fact of construction of the stūpa is confirmed by archaeological evidence. From Shah-ji-Ki-Dheri at Peshawar was unearthed a gilt casket bearing a Kharosthi record. It tells us about the big relic tower built by Kaniska. It also indicates that the architect was a Greek slave, Agesilaos by name.

1. ThA vide AIS Vol II P.11
3. G8I p.355
9. **Conclusion**

From the above mentioned versions we may conclude:

1. That Kaniska was a cruel conqueror. He was responsible for the slaughter of hundreds of thousands of people during his warfare;

2. That he became a zealous convert and displayed great enthusiasm in erecting monasteries and stūpas, which brought him great fame;

3. That the stories to the effect that some supernatural agencies, like Sakra, the king of gods or World-regents or the vanishing cowherd put the idea of erecting a stūpa at Peshawar, are merely apocryphal. He might have seen a number of stūpas already in the region. An idea to build a unique stūpa might have come to his mind and having unlimited resources, he built the stūpa. Epigraphical resources indicate the existence of a Buddhist monastery at the site of the stūpa at Peshawar;

4. That there is no doubt that Kaniska erected at Peshawar a magnificent stūpa, which excited the wonder of visitors for many centuries. It was attached to a monastery; Besides the Buddha's relics it contained some valuable objects, such as golden vessels studed with jewels etc.

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1. C 11 Vol II Pt I pp. 135-37; JRAS for 1903 pp. 1056-61
According to Fa-hien the stūpa was made of ornamental wood and it had stairs leading to the top. According to him its height was 400 cubits (600 feet). Hieun-Tsang states that the height of the base was 150 feet in five stages, then there were thirteen storeys 400 feet high, above these were twenty five gilt-copper discs in tiers. Sung-Yun has given its height as 700 feet including an iron pillar thirty feet high with thirteen gilded indents. Some other writers have given the height as 550, 632, 743, 800 and 1000 feet. Though all these heights of the stūpa are not believable yet Fahien and Hieun-Tsang seem to be approximately correct in their estimate. Only the number of encircling discs given by Hieun-Tsang seems to be exaggerated. The number thirteen discs given by Sung-Yun seems to be more plausible. Therefore, the height of the stūpa may be approximately 580 feet.

that it was supposed to have miraculous wish fulfilling powers.

1. TFS p.203
2. OYCT Vol I p.204
3. TFSp.203
4. OYCT Vol I p.207
5. 150 feet at the base + 400 feet of thirteen storeys + 300 feet iron pillar = 580 feet.
6. JRAS for 1942 pp 19-21
X. Fourth Buddhist Council

In we find that Kandaka adopted the Buddhist religion, and started studying its canons. He felt that conflicting interpretations were being offered by different scholarly followers of the religion. In order to arrive at the true significance of the Buddhist scripture and thereby restore the Buddhism to prominence he convened a Buddhist Council in Kashmir which was chosen, according to Pàmratha as the Venue in preference to Gandhara which was a hot place and Rajgrha which was a hotbed of religious controversies.

The members who participated in the assembly were chosen very carefully. All the members were well-versed in the Tripitakas and deeply learned in the five sciences. Vasumitra, the most learned and competent of the members, was selected to preside over the deliberations of the Council. His views and decisions were accepted as final.

The Assembly composed 100,000 stanzas of Unadesa-gastra explanatory of the canonical śāstras; 100,000 stanzas of Vinaya-Vibhāṣa-gastra explanatory of the Vinaya and 100,000 stanzas of Abhidharma-Vibhāṣa-gastra explanatory.

1. I A for 1905 p. 388
2. JRAS for 1905 p. 52
of the Abhidharma. He got the treatises inscribed on copper plates and enclosed them in stone caskets which were deposited in a stūpa built for this purpose.

There is no controversy about the fourth Buddhist Council held by Kaniska, but the scholars are not agreed on the exact venue. According to Taranath it was held at Jālandhara. Hieun-Tsang mentions this place as Gandhāra. It is possible that a preliminary meeting was held at Gandhāra or some place in Gandhāra before the Council settled down to the laborious and time consuming business of settling the Buddhist canon after deep study and discussion. If it was Jālandhara, Hieun-Tsang must have mentioned about the council while passing through this place.

Ceylon Chronicles are silent about the fourth Buddhist Council. It may be suggested that the Theravada school of Buddhism did not participated in the Council.

1. Ceylon Vol I p.271
2. EHI p.269 f.n.
3. Ceylon Vol I p.271
4. YB p.48
5. "Theravada school was the most orthodox school of Buddhism. The followers of this school admit the human nature of the Buddha; he is often represented as having human weakness, though he is credited with the possession of certain supernatural powers." BK p.133 f.n. 415
According to Wassiljew, Bu-Ston refuses to acknowledge the Council.

According to Taranath the Council, settled the controversies among the eighteen schools of Buddhism and purified the three mistakes from errors.

We are not certain about the language in which the treatises were inscribed. As Vasaghosa, the great Sanskrit scholar, was there, the language of the records might have been Sanskrit.

1. TN p.298; EHI p.269 f.n.
2. Bu-Ston was a great Buddhist scholar (1290-1364 A.D).
3. EHI p.269
INSCRIPTIONS

I. *Shah-ji-Ki-Dheri inscription of year I (Ⅱ)*

Provenance:

Shah-ji-Ki-Dheri is the name of two large mounds outside the Ganj gate of Peshawar city.

Date: Year I of Kaniska ?

Script: Kharosthi

Language: Prakrit.

References:

Spooner, ASIFC for 1907-08 pp 17 ff; for 1908-09 pp 14 ff; ASIAR for 1908-09 pp 38 ff; 1909-10 pp 135 ff; JRAS for 1909 pp 1056 ff and Pt II; Sten Konow, CII Vol II Pt I pp 135 ff.

Text

1. \[ \text{अर्जन सौरितगतिन प्रतिगुर्गै} \]

2. \[ \text{सं} \left[ \text{म} \right] \left[ \text{हरेज} \right] \text{स करि} \left[ \text{क्षेत्र} \right] \text{हमणा} \left( \text{००} \right) \text{र} \left[ \text{ल} \right] \text{व} \left( \text{००} \right) \text{रूया} \]

1. From the facsimile in CII Vol II Pt I

2. Spooner: पत्रिकाएँ
In the year 1 of (the Maharaja) Kaniska, in this town, connected with the mansion, this religious gift may it be for the welfare and happiness of all beings, the slave Agisale was the architect in Kaniska's vihāra, in Mahāsena's Saṅghārāma, in the acceptance of the Sarvāstivādin teacher.

II. Kosam Bodhisattva inscription of the year 2

Provenance:

Kosam is in Allahabad District, U.P.

1. Spooner
2. Sten Konow
3. CIEW II pl II p. 137
Date: 8th day of the 2nd month of winter.

Script: Brähmi

Language: Prakrits influenced by Sanskrit.

References:

Goswami, EI Vol XXIV pp. 210-12; Sircar, SI Vol I pp. 135-36 No. XXXVI A.

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Text

1. From the fac-simile, EI Vol XXIV
2. Sircar; 3

3. बिहार of a बिहार is a piece of ground cleared and levelled for the purpose of walking up and down for exercise and meditation - Geiger - Mahāvamsa, Tr. p. 45 note 4.
4. SI Vol I p. 136
Translation

On the 8th day of second month of the winter year 2, nun Buddhamitra, master of the three pitakas sets up a Buddha image.

III. Sarnath Bodhisattva inscriptions of the year 3

Provenance:

Sarnath near Varanasi, U.P.

Date: 22nd day of the 3rd month

Script: Brahmi

Language: Sanskrit influenced by Prakrit

References:

Vogel, EI Vol VIII pp 173 ff; Sircar SI Vol I p.136 No. XXVIII-XXXIX; Pande, HLI p.69; S.S. Pana, Bhavtya Abhilekha pp 78-79

1. Text

1- महाराष्ट्र कुणिश्चक्स्यं 3 हे 3 दि 20 ( + * ) 2

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1. Facsimile Vol VIII
2. स्ताये पुक्ते विधाय पुष्पबुद्धिसय सद्योऽभि -
3. लारिस्य विधाय कसम वैधितय 
4. वोक्षितो वैभवति [च] पुस्तिष्ठापिता
5. वाराणसीय पावती ब्राहे सहा पात [र.]
6. पितृवता सहा उपद्ध्यायवेचेरे हि सद्योधितरि -
7. िति अलेवासिवेकि च सह दुधिम्येय वैधि 
8. से सहा चतुर्पेत्र वनस्फरेत लरपला -
9. नेव च सहा च जु [व] हि परिसा हि सवबितर्भ।
10. विद्यसङ्क्षार्थ

Text Sanskritized

महाराष्ट्र वणिकु सं 3 भे 3 िति 20 2 रत्स्या पूवार्गा पिन्हाः।
पुष्पबुद्धि: सार्थ-विहारिता: पिन्हाः: कसम वैधिकय वोक्षितः: िति-शिष्ठ: च पुस्तिष्ठापिता वाराणसीयाः पात: चहुः सह पाता-प्रिह्याः सह उपायार्याः: सार्थ-विहारिति: अलेवासिवेकि: च सह दुधिम्याः वैधितय सह चतुर्पेत्र वनस्फरेत लरपलाने च सह वतस्विम परिष्ठादितः: सर्व-सात्त्वाः विद्यसङ्क्षार्थ।

1. It seems like वैधितय
2. Sircar and R.B.Pandey स्ताये
3. S.S.Rana- Bhāva Abhilekha pp. 78-79
Translation

In the 3rd year of Mahārāja Kaniska, the 3rd (month) of winter, the 22nd day, on this (date specified as) above was (this gift) of Friar Bala, a master of the Tripitaka and fellow of Friar PuṣyaBuddhi, the Bodhisattva, and an umbrella with a post, erected at Benares, at the place where the Lord used to walk, together with (his) parents, with (his) masters and teachers, (his) fellows and pupils, and with Buddhamitra versed in the Tripitaka, together with the Sātīrap Vanaspara and Kharapallana, and together with the four classes, for the welfare and happiness of all creatures.

Text II

1. भिक्षुक्य कल्य श्रििष्टि क्य वृक्षाङ्को प्रतिष्ठापितो ।
2. महाकर्मण सरपलानेन सहा काज्वेषण वस्त्यरणे 

Text Sanskritized

विभिक्षु: कल्य श्रििष्टि क्य वृक्षाङ्को प्रतिष्ठापित: महाकर्मण सरपलानेन, सह जात्वेषण वस्त्यरणे ॥

2. From the Facsimile EI Vol VIII
3. Si, p. 137
Translation

(This gift) of Friar Bala, a master of the Tripitaka (namely an image of) the Bodhisattva, has been erected by the great satrap Kherapallana together with the Satrapa Vanaspati.

Text - III

1. सिंहस्य के [सिंहस्य] सं ३ हैं २ दि २० (+ *)

2. एक्स पुथिये मिस्त्रय अठार्थ देवित [कश्य *]

3. बोक्सितान्त बुक्स्य [बुक्स्य] च [गुणित्तापितो *]

Text Sanskritized

महाराजस्य किंविक्य सं ३ हैं २ दि २२ एक्स दूव आयो जिला: कल्यः देवित्कर्त्त्व बोक्सित्त: बुक्सित्त च गुणित्तापितो ॥

1. EI Vol VIII p.

2. From the facsimile in EI Vol VIII.

3. SI Vol I p.138
Translation

In the 3rd year of Maharaja Kaniska, the 3rd (month) of winter, the 22nd day, on this (date specified as) above has (this gift) of Friar Bala, a master of the Tripitaka, (namely an image of) the Bodhisattva and an umbrella with a post, been erected.

IV. Mathura Jain Image inscription of year 4

Provenance:
Kankali mound near Mathura.

Date:
20th day of the first month of Summer.

Script:
Brahmi

Language:
Prakrit

References:
Bühler, EI Vol II p.201 No. XI; Lüders, IA Vol XXXIII p.33 No.1

Success ! In the year 4, the first month of summer, the day 20, ... of ... the female convert of Sihamitra, the female pupil of Sathisiha (Sasthisimha) the female pupil of Puṣyamitra of Varana Ṣana, of Arya - nāṭākiya kula, of vajranagari sākhā ... the gift ... together with Grahacheta (and) Grahadāsa.

1. It seems like संद
2. Bühler : वरण
3. EI Vol II p.201
V. Mathura Bodhisattva image inscription of the year 4

Provenance: Mathura, U.P.
Date: First day of first month of winter.
Script: Brāhmī
Language: Mixed Pārāśākī and Sanskrit.
References: V.N. Srivastava, JUPHS Vol VII (NS) for 1959 p.l No.1

Text:

1. महाराजस्व किल्ला [स्थल] सम ४ व १ दि १ एतस्ये पुर्वाये 
   विस्तृत वर्मन-द्वस्य पर्वाराजक्ष्य सद्रविविनारिस्त्य म - - -

2. प्रतिष्ठापित महादर्शनायक हुम्मियक लिखितविहिरारे अणेन हय 
   वर्म परित्यागेन पाला पित्राना - - -

Text Sanskritized

महाराजस्व किल्ला [स्थल] सम ४ व १ दि १ एतस्ये पुर्वाये विस्तृत:
   वर्मन-द्वस्य पर्वाराजक्ष्य सद्रविविनारिण: म - - - प्रतिष्ठापित महा दशनायक:
   हुम्मियकः लहू (नामके स्थाये) लहू विहिरारे अण्णय (जैन) वर्म परित्यागेन 
   पाला-पित्रान: - - -

------------------------------------------------------------------------------------------------

1. JUPHS Vol VII p.l No.1
Translation

In the year 4 of (the reign of) Mahārāja Kaniska, in the first (month of) rainy season on the first day, on that (date specified as) above, of Monk Dhammananda, the protector of Dhamma (and resident) of Saddhya Vihāra... Mahādandayaka Hummiyaka sets up (this image) in the Lad (place) Sakra vīhāra. By doing this (he) disowns the result of this pious deed in favour of mother, father....

VI. Mathura Jain image inscription of the year 5

Provenances: Kankali mound near Mathura

Dates: 5th day of the 4th month of summer.

Script: Brāhmī

Language: Prākrita

References: Bihler, EI Vol II p.201 No. XII; Lüders, IA Vol XXXIII p.33-34 No. II

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1. JUPHS Vol VII, p.2
--- 5, 4, 7, 3, 4, 5, 6, 7, 4, 5, 6, 7, 4

Text Sanskritized

--- 5, 4, 7, 3, 4, 5, 6, 7, 4, 5, 6, 7, 4

Translation

In the year 5 of ... in the 4th (month of) summer, on the fifth day ... of the preacher ...

... Tīya of the Kotīya (gana) ... of the ...

sakhā ..

---

1. From the Facsimile in Vol II
2. EI Vol II p. 201
VII. Mathura Jain image inscription of the year 5

Provenance: Kankali mound near Mathura.

Date: First day of the first month of winter.

Script: Brahmi

Language: Prakrita

References: Bühler, EI Vol I p.381 No.1; Lüders, IA Vol XXXIII pp 34-36 No.IV; LHI No.XVIII

Text

A.1

[सिद्धः]देव [व] पुजन्य क [पिणा] धन्यस्य श [१५] ५ हे ५
दी ५ लस्य पूर्व [५] यं कृदियातो दणातो कृष्णासिकातो
[५] -

A.2

लाता [उ] वेनागुरितो तालाप [विधि] - स्यं श [श] ॥
नि वेनस्य सबचरिः कुड़िये निर्व [४] त [ना]

1. From the Facsimile in EI Vol I
2. According to Bühler there should be सिद्ध before देवपुजन्य
3. Bühler सज्जरि
4. Bühler देव
Success ! in the year 5 of Devaputra Kanyakāka, in the first ( month of ) winter , on the first day , —— on that ( date specified as ) above , ______ an image of Vadhamāna ( Vardhamāna ) (was dedicated ) by Khudā ( Kṣudrā ) , consort of alderman ( sethi ) —— sēna ( and ) daughter of Deva —— pāla , out of the Kottiya gana , the Bāmhādāsika kula , the Vohenagari śākha .

1. El Vol I p.381
VIII. Mathura jain image inscription of year 5

Provenance: Kanakali mound near Mathura.

Date: 12th day of the first month of winter

Script: Brāhmī

Language: Mixed Sanskritic and Prākritic

References: Cunningham, ASIAR Vol III for 1871-72, p.30 No.2; Bühler, VÖJ Vol I p.176 No.V; IV p.170 f.; Lüders, IA Vol XXXII p.36 No.V; LIII No. XIX

Text:

1. facsimile from ASIAR Vol III.

---

1. Facsimile from ASIAR Vol III.
IX. Mathura Jain image inscription of the year 5

Provenance: Kankali mound near Mathura.

Date: 20th day of the 4th month of winter

Script: Brahmi

Language: Prakrita

References: Cunningham/ASI\textsuperscript{Vol} III p.30 No.3

1. ASI\textsuperscript{Vol} III p.30 No. II
1

Text

Side-1. तै पतिव । क्रमागति । ।

Side-2. सं ५ है ५ दि २० । अय पूव्य तु

Side-3. । पल्लुलक्ष्य सिष्य क्रम गरिक तार ।

Text Sanskritized

तै पतिव । क्रमागति । सं [वस्त्रेः] ५ है
[मन्तुमासे] ५ दि [वसे] २० । अय पूवायः तु । पल्लुलक्ष्य
शिष्यः जायः गरिकः त

Translation

In the year 5, in the 4th month of winter, the
20th day on this (date as specified) above Arya Garika,
disciple of Mahiltaka . . . .

X. Mathura Jain image inscription of the year 7

Provenance: Kankali mound near Mathura.

Date: 15th day of the first month of winter

Script: Brahmī

Language: Prakrita

ASJBUOVbl III, p.30 Mo. Ill

1.
1. [सिद्धृं भ] महाराजस्थान राजातिरिक्त (ज.*) आयुः पुष्य
शासिकितिप्रकाशम् से ७ है १ दि १० ६ आयुः पुष्यायाः
श्रेष्ठिकितिप्रकाशम्

2. गणातो आयुः नाग पुरी कियाते कुलातो गणितस्य आयुः बुद्धिसिद्धिः
शिष्यो नावको आयुः स [रूप] क्रम भौगोलिक आयुः ज्या आयुः
श्रेष्ठ - - - -

Text Sanskritized

सिद्धृं महाराजस्थान राजातिरिक्त आयुः पुष्य शासिकितिप्रकाशम्
से [इत्यः] ७ है [मन्त्रमात्रे] १ दि [इत्यः] १० आयुः पुष्यायाः श्रेष्ठिकितिप्रकाशम्,
गणात: आयुः नागपुरीकितो: कुल: गणित: आयुः बुद्धिः: शिष्य: बाचक:
आयुःसिद्धिस्य पशिनो आयुः ज्या आयुः श्रेष्ठ - - - -

Translation

Success ! In the year 7 of Maha Raaj Raati Raaja

1. From the facsimile EI Vol I
2. EI Vol I p.391 No.XIX
Devaputra Sāhi Kaniska, in the first (month of) winter, on the fifteenth day, on the (lunar day specified) above, the preacher Aryya (sandha) lka, the pupil of the gārīna Aryya - Buddhāsiri (Ārya-Buddhāsiri) of the Aryodehiya (Ārya-Udehiya) school (and) of the Aryya - Nāgabhiyā (Ārya-Nāgabhūtikīya) line of teachers his sister Aryya Jayā (Āryā-Jayā), Aryya - Goshta . . . .

XI. Mathura Buddhist image pedestal inscription of the year 8

Provenance: Mathura

Date: 23rd day of the 4th month of the rainy season.

Script: Brahmi

Language: Mixed Sanskrit and Prakrit.

References: V.S. Agrawal, JUPHS for July 1937 p.5 No.VIII.

Text:

च त व ु दि २० ३ जून दसिके फिल्पुणिे का ——

1. JUPHS 1937 p.5 No.VIII. The plate is not available
Text Sanskritized

On the 23rd day of the 4th month of rainy season year 8th, nun Buddhaddasi.

XII. Mathura Naga image inscription of year 8

Provenance: A mound near Bhadal 6 miles from Mathura.

Date: 5th day of the 4th month of summer.

Script: Brahmi

Language: Mixed Prakrit and Sanskrit.


Text

1. From the facsimile EI Vol XVII
In the year 8 of the Maharaja Bajatlrala Sahi Kantkkha in the 4th (month of) summer, on the 5th day on that (date specified as) above, a tank and a garden of the holy Bhumi Wäga was founded... for the welfare and happiness of all sentient beings.

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1. Y.R. Gupte suggested स्वामिनाथ also
2. For पति
3. For पुलाय or पुलाचन्द
4. EI Vol XVII p.11-12
XIII. Mathura Jain image inscription of the year 9

Provenance: KanKali mound, Mathura.

Date: 5th day of the first month of . . . . ?

Script: Brāhmī

Language: Prākrita

References: Cunningham, ASI 1901 Vol III p.31 No.4; Beider, VOJ Vol I p.183 No.2; Lüders, IA Vol XXXIII p.37 No.VI; LII No.XXXII

Text

1. सिद्ध महाराज्य कणिक्ष्य संवत्सरे नवम - - - - - - मासे पुष - 
   ६ दिवसे ६ जस्य पूजनी कौटेय तो गणाते तो - - - निय - - - 
   रात बैरातो जुलाए वचक

2. - - - - का - - - - दिस - - - - न बुद - - - - 
   पांजिफत - - - - विकस

Text Sanskritized

सिद्ध महाराज्य कणिक्ष्य संवत्सरे नवम - - - - - मासे पुषमे ६ 
   दिवसे ६ जस्य पूजनी कटिष्ठ गणात: निय - - - रात बैर: शालात: वाचक:

1. From the Facsimile in ASI 1901 Vol III pl XII No.4
Translation

Success ! On the 5th day of the first month of year 9 of Maharaja Kaniska, on this (date specified as) above the preacher • • • of kottiya gana • • • and Vajra sakhā • • • • •

XIV. Jaina image inscription of the year 9

Provenance: Now in Lucknow Museum, find spot not known.

Date: 10th day of the 3rd month of winter.

Script: Brahmi

Language: Prakrit

References: R.D. Banerji, EI Vol X p.109 No. III

Text

1. सिद्ध से 6 है 3 दि १० ग्र ० [ ह ] म [ ह ] अस्स विजु विजु सिद्धिश्रिति कथू रक्षकत्य - - - - -

1. From the Facsimile in EI Vol X.

2. According to R.D. Banerji another reading is क्षिद्धिश्रिति
2. कौटियालो गणाता नूतनकरं यथा तरुणी कर्तव्य युक्त | विनियमे

3. उनियालो कुलातो धरे तास लोकी निन्दा व नीति तना ग्राम्याये दति

Between the feet

1. कूर्ण नूतनकरं धरे
2. नस्य शिशिनि

Text Sanskritised

सिद्धः त वनस्त्रेण ते [मन्त्रमाले] तदि [करसे] १०
ग्राहाग्राहाकासन शिशियात्रि: नूतनकरस्य, कौटियालं गणातः
आर्यातरिक्ष्य कूरुविन्या, स्थानोन्यन: कुलं: वक्तुः सालात: निवर्तिना
ग्राहायाय वदाति।

आर्यात्मक्ष्य शिश्य

1

Translation

Success. In the year 9, the third (month) of winter, the 10th day; the gift of Gahapala (Gahapala),
the wife of Skradala, the daughter-in-law of Sivasiri
(Sivasiri) and the daughter of Gramitra, at the request

1. EI Vol X p.110
of the venerable Tarika out of the Kotitya gana. The Thaniya (Sthaniva) kula (and the Vairā (Vairā) sākhā).

The female disciple of the venerable [A]ghama.

**XV. British Museum inscription of the year 10**

| Provenance: | British Museum, Find spot not known. |
| Date: | 9th day of the second month of summer. |
| Script: | brahmī |
| Language: | Prakrit, influenced by Sanskrit. |
| References: | Lüders, EI Vol IX p.240, IA Vol XXXIII p.34 ff; Sirca, SI Vol I pp 138-39 No. XL |

**Text**

1. सिद्ध [**va**] महाराजस्व देव [**pujya**]

2. कक्षःकम सम्प्रदाये [**ka**]

3. वि २ वि ६ एक्षे यू [वि]

1. From the Facsimile in EI Vol XXX p.240
4. उत्तरायन न व फिकार्य ला

5. [म्य] न्वत फिकार्य देवि ग्राम [स्य]

Text Sanskritized

विभाग II. महाराजस्व देवपुत्रस्व कविश्वेन संत्तरै १० ग्री

[चम गार्द] २ ग्व [कस्र] ८ स्तव्यां पुपार्यां उत्तरायां नवमिकायां

हृप्य दल्पु। पुरातत्त्व देसी ग्रामस्य II

Translation

Success! In the year 10 of the Mahāraja devaputra

Kanīśka in the 2nd (month of) summer, on the 9th day,

on that (date specified as) above a temple was given

in the northern navamikā (I) May the goddess of the

village be pleased!

XVI. Suf Vihara Copper plate inscription of year 11

Provenance: Suf Vihara 16 miles south-west from

Bahawalpur.

Date: 28th day of the month of Baisios

Script: Kharosthi

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1. SI Vol I p.139

2. It corresponds to Jyaistha.
Prakrits influenced by Sanskrit.

**References:**

Dowson, JRAS (NS) Vol IV for 1869 pp 477 ff pl.4; Vol V for 1870 p.196;
E.C. Bayley, JASB Vol XXIX Pt I p.65;
Heisiele, I: Vol X for 1881 pp 324 ff;
JPASB for 1881 p.139; Bhagvanlal Indrajit,
IA Vol XI for 1882 pp 128 ff; N.G.

Majumdar, Sir A. Mookerji Comm. Volume III Pt. I for 1922 pp 459 ff and plate;
R.D.Taneja, IA Vol 37 for 1908 pp 47,55;
JPAS for 1920 pp 203, 205; Sten Konow,
El Vol XIV p.136; C II Col II Pt. I pp 138 ff; Sircar, SI Vol I pp 133-40 No. XLI,
S.S. Rana, Dhātiya Abhilekha pp 80-81.

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**Text:**

1. महारक्षय रजाःरक्षय देवप्रकृत्य क त्वर्णम् सब्जस् [४]
   यिन्ज वृत्ते १० ( + * ) १ व्रहिकृतम् पस्म [४]
   दिव्य [४]
   अग्निः २० ( + * ) ४ ( + * ) ४

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1. From the facsimile in C II Vol II Pt I
2. Frankes सब्जिकरेँ, Majumdar: सब्जिकरेँ, Konow: सब्जिकरेँ
3. Konow: वैदिकस्य
4. Konow = 10 But figure 20 is clear.
Text Sanskritized

महाराष्ट्राचे राजातिरिक्त देवपुरक्त कणिकाक्त सूतस्तरे एकादेश
सं ११ दैत्याक्त मार्कस दिवसे श्रद्धार्थे दिति - क्र दिवसे श्रीहार - नागदक्त
प्रभावी: आचार्य - दानश्चार - शिष्यार - म - पृक्षिकार - विषयार्थे आरोपायति
हि दहने विहारस्वामिनो विष्णुका - कनप्रिका - कुटिलिको ब्रह्मातावा व
हर्ष विष्णु - पृक्षिकार - स्थाप्तित्वांि अं विरितार्थे ददाति। सर्वशक्तानां
विष्णुकार्य विनुं।

1. Dowson : कृत, Bailey : अनुवाद, Majumdar : अनुवाद

2. Sten Konow: नागदक्त
3. Sten Konow: प्रभावी
4. Hoernle: आरोपायति, Majumdar: आरोपायति
5. Konow and Sircar: ददाने
6. Bhagvanlal Indraj: अनन्त व, Hoernle and Majumdar: कारबूडा
7. Hoernle: ददाति
8. SI Vol I p.140
Translation

During the reign of the Maharaja Haji Rajah, Devanudra Kaniska, in the eleventh year, 11, on the eighteenth day 28, (ī) of the month of Baisios, on this day, when the friar Nāgadatta, the preacher of the law, disciple of the teacher Damārūta, the disciples disciple of the teacher Bhaiva, raised the staff here in Damana, the mistress of the Vihara, the lay votary Balanandi, and her mother, the matron, wife of Bala (or Balajaya), in addition to this foundation of the staff, subsequently give the enclosure. May it be conducive to welfare and happiness for all beings.

XVII. Zeda inscription of the year 11

Provenance: Zeda near Und

Date: 20th day of the month Asādha

Script: Kharosthi

Language: Prakrit

1. CIL Vol II Pt I p.141
References:

Cunningham, ASIR Vol v for 1875 pp 57
ff pl XVI, 1; Senart, JA serie VIII
Vol XV for 1890 pp 135 ff; Boyer, JA
Serie X Vol III for 1904 pp 465 ff;
Sten Konow, SI Vol XV pp 1 ff; SBAW
for 1916 p. 801; CII Vol II Pt I p. 142
f; E. Thomas, JRAS (NS) Vol IX for 1877 p.
31; Böhler, JRAS for 1894 p. 536; R.D.
Banerji, IA Vol XXII for 1908 pp 46, 72;
Lüders, SBAW for 1912 p. 826; Majumdar,
List No. 95; Sircar, SI Vol I pp 140-41,
No. XLII; S.S. Rana, Bhāṭṭiya Abhilekha p. 82

Text

1. सं १ ३० ( + * ) १ अष्टक मस सं दि २० उत्तर फागुणे हसे
   नँधानि

2. क्ये कुँए [पुरुष] या पाहिख्य कनिष्कस्य रजिपि [लीलाद] द च

1. From the facsimile C II Vol II Pt I
2. Cunningham सं उस्क , Senart सं उक Boyer सं उस्क
   Lüders सं उक
3. Cunningham सं तराक्स , Senart सं , Boyer मु-कस
   Lüders भ्रास्स or भ्रास्स ; Majumdar भ्रास्स
   and Sircar
4. Cunningham सं भ्रास्स Boyerसं भ्रास्स Sten Konow and
   and Lüders
   D.C. Sircar पाहिख्य
5. Majumdar कनिष्कस
2. Cunningham: छह दरभंग इनमुखत्वे तदेक आ - - - - - -
   Boyer: [तौ] य ज्ञाधे दन्मुल स्थपातिः तसमुखे सति मुबे

3. Konow: स्वासित
4. Konow: वदसति वक्ते
5. Senart: प - - - व - - - द - - - - - - त दन,
   Boyer: भुः पौल उनमित दन
6. Boyer: कृष
7. Boyer: द्वन्द्ववेश संधिभन्न दन
8. From Bhāṣāiya Abhilekha p 82
Translation

In the year 11, on the 20th day of the month Āsādha, in Uttarānapālīgune, at this moment, a wall was dug, during the reign of the Lord, the Marjhaka Kaniska, and further a water-giver, the gift of Hīpea Dhiśa, for the increase of the Sargastivāda, in honouring of the king Catrapa Liśka, for the benefit of his mother. Made is the gift through the favour of the elder Sanghamitrarāja.

XVIII. Lucknow Museum Jain image inscription of the year 12

Provenance: Not known.

Date: 11th day of the 4th month of the rainy season.

Script: Brāhmī

Language: Prakritā

References: R. D. Banerji, EI Vol X p. 110 No. IV

1. From C II Vol II Pt I. p. 145
1. फल 10 (को०) २ ४ दि ११२(४)१ एलस्ट्
पृष्ठां कौशिकवाला [ग] गाले ब [ - ] फ्रास्क [या]
तो कुलाते उ [१००]

2. गरिताक शालातो गर्दन झु ६ ये कशु पुष्टि [दस्य] शिलिमि
दकि ति हरिनु [दिव] स्य भगिनि ति नी

3. [व] तना साधिकारा वध [कि] निन्ह जनकासि राधेके
दातागाला राधके [व] सांभि [ग] रज्ज [२]- - - -
[महिम] - - - - - -

4. कुमारशिरिं वशसिं हसि [है] ना गुह शिरि राध [है]- का
क्यवासि मिस [२] शिरि - - - - -

Text Sanskritised
वं [वस्त्रे] २ ४ व [चाभि] ह दि [कहे] १० भक्त्यापूर्वार्था
कौशिकलं गणनं: कु ठारी (क) तः कुमतं: उदवेन नगराय: शालनं: गर्दनं:
शर्य पुनः पुण्यश्च शीतं तथा दलितं हरिनं: गरिन्यं - जनकामा
वहीकानो - निन्ह दासि राधेके दातागाला राधेकदवामिना राधु - - - -
गुहित्र - - कुमार श्री वशसिं हसिनेना गुह श्री राधु द्वा ज्यवासी
भिन्न श्री

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1. From the facsimile in BI Vol X
Translation

In the year 12, the 4th (month) of the rainy season, the 11th day, on that (date specified as) above, (an image was set up) by the (following) lay hearers (who belonged to the caste) of carpenters (viz) Jinadasa, Rudradeva, Rudrada - svami (Rudradaiveswamin) of Dattagala, Rudra ... ... ... Gahamitra (Grahamitra)

... ... ... Kumara - rami (Kumara - rami) Vamasasi

(Brahmadasi or Vamasasi), hastisena Grahami (Grahami) Rudradatta (Rudradatta), Jayadasi, Mitrasrii (Mitra - rsi)

... ... ... at the request of ... ... ... the sister of...

Datila ... ... Harinandi, the female pupil of the venerable Pusila out of the Kotiya gana, Bambhadasiya (Brahmadasiya) kula and the Uchchenagari sakha.

XIX. Mathura Pedestal inscription of the year 14

Provenance: Dalpat Ki Khirki Mohalla, Mathura.

Date: 10th day of the 4th month of winter.

Script: Brähmi

Language: Mixed Prakrit and Sanskrit.


1. EI Vol X p. 110
On the 10th day of the month of Pama in the year 14 of the Maharaja Devaputra Kaniska, on this day, Sarnighila, the wife of Pravastka hasthi (?), installs (this) image for the veneration of her favourite deity, the Bhagavat, the Pitamah Gautama Buddha, for the cessation of all misery.

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1. From the Facsimile in EI Vol XIX

2. V.V. Mirashi read it as hoi for 50; EI Vol XXVI pp 294-97

3. EI Vol XIX p.96
XX. Mathura Jain image inscription of the year 15

Provenance: Kankali mound near Mathura.

Date: First day of the 3rd month of summer.

Script: Brāhmī.

Language: Prakrit.

References: Bühler, EI Vol I p.382 No.41

Text

A.1 सिन्ह सं १० ( + * ) ५ जून ३ दि १ कात्या पूव्वे त् य

B.1 [मे *] हि कात्या गुलातो ज्यूसियांत

C.1 स्य सिनीन्त ब्रह्मसंगिनिके सिनीनि

D.1 ज्यूस हुसले [निवर्ण]ः

A.2 — — — — — स्य घो [म्] — — [व] यु शेषण

B.2 [स्य] शेषिष् [स्य] ककांस्यि यद्दिः [से] तस्य

1. From the facsimile EI Vol I

2. Bühler - नैहितालाबो
In the year 15, in the third month of summer, on the first day, on the (date specified as) above, a fourfold image of the Divine one, the gift of Kumaramitā (Kumaramitrā), daughter of ——- la, daughter-in-law of ——-, first wife of alderman (Srāghthin) Verdi, mother of Bhattisena, (was dedicated at) the request of the venerable Vasula, the female pupil of the venerable Sanghamikā, who was one of the female pupils of the venerable Jayabhūti of the [Mehika] kula.

1. EI Vol I p.382 No.II
XXI. Loang inscription of the year 15

Provenances: Lo-Yang in China (Original location not certain)

Date: 16 day (?)

Script: Kharosthi

Language: Prakrita

References: BSOAS Vol. XXIV p. 517 ff

Text

StoneA(b) सम्बत्सारे

StoneB - - - - दश १६ ( + * ) १ ( + * )
1 हयो बहार

StoneC - - - - चुंचुरिदिश सघिम्म

StoneA(a) - - सर्वं पुष्क पतु

Text Sanskritized

संस्कृतम् [प-च] दश १६ १ कां विहारः - - - -
चुंचुरिदिश सघिम्म सर्वं पुष्क पतु

1. From the facsimile BSOAS Vol XXIV p. 517
**Translation**

In the year (fifteen?) 16th day. Let this Vihara be...............................for the benefit of the Sangha from the four directions.............for the veneration of all.

XXII. **Stone inscription of the year 16 in Patna Museum**

**Provenance:** Now in Patna Museum, Find spot unknown.

**Date:** 15th day of the second month of rainy season.

**Script:** Brāhmi

**Language:** Sanskrit influenced by Prākrit.

**References:** Sircar, JRASB Vol XIV for 1948 pp 117-120

1. **Text**

1. यो १६ ( + * ) २ दिव १६ ( + * )

u क्रम पुवर्त्य वासेस्वस्य [अ] ---

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1. JRASB Vol XIV for 1948

2. Symbol for सिद्ध
2. पृथ्विरिक्ष्य फ़ैवतः \text{मृत} \text{य} \text{पृथ्वि क्रस्य} \text{प्रतिष्ठापिता मात्र} \text{पि} -  

3. \text{Text Sanskritized} 

\text{सं} \text{(४) से} १० + ६ \text{व (श्मशने) २ दि (रे) १० + ५} \text{अत्य वृक्षदाय वागुरैये पुजस्य} \text{पृथ्वि क्रस्य} \text{प्रतिष्ठापिता मात्रापिन्द्र:} \text{उन्नत स्वरस्त्व} \text{हित सुलभाय नवत्।} 

\text{Translation} 

Let there be success. The fifteenth day of the second fortnight of the rainy season in the year 16 of the Kaniska era. On the above (date), an image of the lord the person-having-no-second (i.e. the Buddha) belonging to the Prañarika Śrīsena (?) son of Vāyusena, is installed. Let it be for the welfare, happiness and wealth of all creatures (as well as) (of the) Prañarika's mother, father, ......  

\text{------------------------------------------} 

1. JRASB Vol XIV for 1948 p.120
XXIII. Dura inscription of the year 16

Provenance: Dura, Kirol Tehsil, Agra District U.P.

Date: ---- Day ---- month

Script: Brāhmī

Language: Mixed Sanskrit and Brāhmi

References: D.C. Sircar, EI Vol. XXXV pp. 190-91

Text:

1.

2.

3.

4.

5.

6.

7.

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1. From the Facsimile EI Vol XXXV
In the year 16 (of the reign) of Maharaja Kaniska—on this date, a house is dedicated in favour of the... tikas by Vardhantikā who is the daughter of Vasudatta and belongs to (the family of) village - headman of the Āti(clan) and the Ratisena gotra. May (this) be for the welfare of the people.

XXIV. Mathura Jain image inscription of year 16

Provenance: Mathura

Date: 3rd day of the 4th month of summer.

Script: Brahmā

Language: Pāṇḍītā

References: Bühler, EI Vol II p.202 No.XIII,
Lüders, IA Vol XXXIII p.33-34 No.2.

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1. EI Vol XXXV p.191
1

Text

A. स १० ( + * ) = गृ ह दि ३ [स्मृत्र कु] - [य ]

[कौटिठ्ठ] [स्मृत्र] तो गणना [तत्र] - - - - -

B. सम्पूर्णता वत्सलद्वारा कुलाता गणि - - - - -

C. Lost

D.1 - - - वासित क्यस्य - तु मामिलये ( ? ) दान सर्वत्र [†]

प [म] - - - - -

2. - - [सरित] वा [न] सुलय मातु

Text Sanskritized

सं [वासित] कौटिठ्ठ [प्रण मात्र] ह दि [वले] ३ अवयव पुकाया

कौटिठ्ठ: गणना: - - - - - सर्वत्र: वत्सलद्वारा: कुल: गणन: - - - - -

वासित क्यस्य - - - - - तु मामिलये: दान सर्वत्र भवर्त - - - - - - -

[बस - सत्वा] सुलय मातु

Translation

The year 18, the fourth ( month of ) summer, the third day - - - on that ( date specified as ) above a

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1. From the facsimile in EI Vol II

2. EI Vol II p.208 No.XIII
fourfold (image), the gift of Masigi (?) (Mother of) Jaya — — — — (at the request of) — — — — a gand of the [Koti] ya gana — — — — of the — — — — sembhoa, of Vachchhaliya (Vatsaliya) kula. May it be for the welfare of all beings.

XXV. Mathura Jain image inscription of the year 18

Provenience: Kankali mound, Mathura.

Date: 11th day of the 2nd month of the rainy season.

Script: Brāhmī

Language: Prākrita

References: Bühler, VOJ Vol V p. 62; El Vol II p. 202 No. XIV; Lüders, IA Vol XXXII p. 34 No. 3; LHL No. 26

Text

A. — — — स १० ( + * ) [५] व २ दि १०
   ( + * ) १

B. फिर फिर [तयि] रिये फावले बरिष्ट- जामित्य [केवल ?] — — — —

1. From the facsimile in El Vol II
The year 189, the second (month of) the rainy season, the day 11... (the gift) of Mitra-Siri (Mitraśī?), the daughter of... a... of divine Aristaṇema.

XXVI. Manikia inscription of the year 189

Provenances: Manikia, Rawalpindi District.

Date: 20th day of the month of Kartika

Script: Kharosthi

Language: Pāṇḍīrtī influenced by Sanskrit.

References: E. Thomas, Prinsep's Essays on Indian antiquities Vol I pp 145 ff; Cunningham, ASIR Vol II for 1871 pp 161 ff and pl LXIII; Dowson, JRAS Vol XX for 1863 pp 250 ff and pl; Senart, JA Serie IX Vol VII for 1896 pp 1 ff; Lüders, JRAS for 1909
pp 645 ff; SBAW for 1913 pp 421 ff;
Pargiter, JRAS for 1914 pp 641 ff; R.D.
Banerji, IA Vol XXXVII for 1908 pp 46 ff;
Fleet, JRAS for 1914 pp 373 ff; 1003 ff;
Staal Holstien, ibid pp 757, 759;
Sten Konow, SBAS for 1916 pp 795, 798;
C 11 Vol II Pt I pp 145 ff; Majumdar,
JPA SB Vol XVIII for 1922 p.67; List
No. XXXVI; Sircar, SI Vol I pp 142 ff
No. XLIII; S.S. Rana, Bhaduri Abhilekha
pp 83-84.

1

Text

1. From the facsimile C 11 Vol I Pt I

2. Lüders ; Pargiter ; Konow; or or पाके

3. Pargiter; स्पष्ट पुर्वस्य

4. Damo Staal Holstien: गुणण or गुणा
Pargiter: गुणण
3. দহ – প্রায়ার বৈশ্বিক নারোয়াল

4. হোরাম [ত্রিপল] স তব অনন্য বিন্ধ্য

5. হোমুল্লে রাত্রি পাণ্ড – বুদ্ধ – গুহা

6. সুমিষ্টতায় সহ তব নভেলিস্টিসম বুদ্ধ লিখে [ন]

7. কুরিতেন ব বিন্ধ্য-কর [করণ] রাণা

8. সংযোগ ব পরিবর্ন্তে সব সত্য কুঞ্জ

9. শর- মুলত বচ্চে ব শর [ব]এর [ব]

10. সম্বন্ধ সদা মন্তব্য

11. প্রার সতর্কিত অংশ [এং] অবশ

12. সব বিশেষ নক্ষত্রধীন

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1. Pargiter: নেব

2. Senart and Pargiter: তব

3. Senart: বুদ্ধ ; Lüders: বুদ্ধ ; Pargiter: প্রত্যেক

Korow: প্রত্যেক

4. Senart: কুড়িপিসন ; Lüders: কুড়িপিসন ; Pargiter: কুড়িপিসন

Korow: কুড়িপিসন

5. Lüders: ফালকাহ চিনি ; Senart: ফালকাহ ; Pargiter: ফালকাহ

Majumdar: ফালকাহ

6. Senart: নুব ; Lüders and Dowson: নুব ; Pargiter: নুব

7. Senart, Pargiter and Lüders: নুব

8. Senart and Pargiter: নুব
The year 18, on the 20th day in the month of Karttika, on this (date) during the reign of the Mahāraja Karīṣka, the Dandāṇayaka Lala, the scion of the Guḍāṇa race, the donation master of the Kṣatrapa Vesāpasi - he is his donation master in his own Vihāra - establishes several relics of the Lord Buddha, together with a triad: Vesāpasi the Kṣābudachian, Burita, the Vihāra architect and with the whole family. Though this root of bliss, together with the Buddhas and Srāvakas, may it for ever be for the principal share of (my) brother Svarabuddhi. (He was also associated) with Burita, the repairing architect.

1. Bhāṣāya Abhilekha, pp. 82-84
2. C 11 Vol II Pt I 145 f.
XXVII. Manikiala Bronze Casket Inscription

Provenance: Manikiala, Rawalpindi District.

Date: ?

Script: Kharosthi

Language: Prakrit


1

Text:

नक्षत्र जन्मशद जन्मशद जन्मशद जन्मशद

1. From the facsimile in C 11 Vol II Pt I
2. Cunningham: स्वति सिफरि and then स्वतिसिफरि Dowson: कविसिफरि Senart: कविक स्पर्शी Pargiter: कविक स्पर्शी
3. Cunningham: कुक Dowson: कुक Pargiter: कुक or कुक
Text Sanskritised

कापिष्ठोऽक्षरमणि-क्षेत्र-पुज्यम् दानधारणम् II

1

Translation

Gift of the Kapisa Kshatrapa, the son of the Kshatrapa G (r) anavhyaka.

XXVIII. Manikiala Silver Disc Inscription

Provenance: Manikiala, Rawalpindi District.

Date: ?

Script: Kharosthi

Language: Prakrit

References: Cunningham, JASB Vol XIV Pt I for 1845 pp 432; Dowson, JRAS Vol XX for 1863 pp 244 ff; Pargiter, EI Vol XII pp 299 ff; Sten Konow, C11 Vol II Pt p.151 ff.

1. Text

1. गौमण्ड

2. करप्वस

Text Sanskritized.

गौमिन्द: कारवास

Translation

( Gift ) of Gomana, the architect.

XXIX. Box-lid inscription of the year 18

Provenance: Kanikala, Rawalpindi District

Date: In the month of Artemísios when 10 days had appeared.

Script: Kharosthi

Language: Prákrita

References: E. Thomas, JASB Vol XXXI for 1862 p. 303; Dowson, Prinsep Essays on Indian antiquities Vol I p. 161 pl IV fig. 3; Sten Konow, CII Vol II Pt pp 151-52 pl XXVII, 4

1. From the facsimile in C II Vol II Pt I
2. It corresponds to Vaisákha; EK p. 250 No. XIX
Year 18, in the month of Artemisios, when 10 (days) had appeared, at this moment the Sramaṇa gotama's relic was enshrined.

1. From the facsimile in C II Vol II Pt. I
2. Cunningham: मास
3. Cunningham: अथपितिक
4. Cunningham: करेहिः
5. Dowson: हस्यरूपः ग (गो तिकः) त (तिकः) न (नन) शरि परिष्परिषित (रिक परिष्परिषित)
XXX. Mathura inscription of the year 19

Provenance: Kankali mound near Mathura.

Date: 10th day of the 4th month of the rainy season.

Script: Brāhmī

Language: Pāścātkāśita

Reference: Lüthler, EI Vol I p.382-83 No.II

Text

A.1 सिद्धं सो १० ( + * ) ६ व ४ न्द्र १० क्षय गु -

2. वार्षिक वसंतकाल नींदक -

3. निनश्व शिष्यो [वार] को क्षय -

4. तृतिया: तस्य [नि][वार्] [न] त

B.1 [कौटिल्यात्ती गणाती उशिमाती]

2. [कुलाती वृष्णाती हेमोनाती]

3. [कुशिरिश शालातो मु ] चि

1. From the facsimile in EI Vol I.
Success! In the year 19, in the fourth (month) of the rainy season, on the tenth day, on that (date specified as) above, the pupil of the preacher, the venerable Baladina (Baladatta) is the preacher, the venerable Matridina (Mātridatta); at his request (was dedicated) an image of divine Santi • • • • the gift of Le • • • ; first wife of Euchila (Sudiila), of the

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1. EII Vol I pp. 382-83 No. III
Kottiya gana, the Thāniya kula, the Srīrīha gambhoga, the Arya - Vedi (Arīya - Vejra) sakha. . . . . . . .
Adoration to the Arhats, the highest ones in the whole world!

XXXI. Mathura Jain image inscription of the year 20

Provenance: Kankali mound, near Mathura.

Date: 15th day of the 1st month of summer.

Script: Brāhmā

Language: Prakritā

References: Cunningham, JASIR Vol III for 1871-72 p.31 No.6; Hihler, EI Vol I p.395 No. XXVIII

Text

1

1. From the facsimile in EI Vol I
Success in the year 20, summer month 1, day 15,
- at the request of the preacher Āryya - Sanghasīha (Ārya-
Sanehaalmha) of the Kottiya gana, the Thaniya kula, the Veeri (Vajri) sakha and the Sirika sambhoga, an image of Vardhamana, the gift of the female lay-hearer Dina (Dinnâ), the . . . . . . of Datila . . . . . . . . . , the house wife of Matila, the mother of Jayavâla (Jayavâla) Dovadasa, and Nagadina (Nagadatta) and Nagadina (Nagadatta).

XXXII. Mathura Jain image inscription of the year 20

Provenance: Kankali mound near Mathura.

Date: 17th day of the 3rd month of summer (?)

Script: Brâhmi

Language: Prâkrita

References: Bühler, El Vol I p.383 No.IV.

Text:


1. From the facsimile in El Vol I
Success ! In the year 20 (?), in the third (?) month of summer, on the seventeenth (?) day, __________

1. EI Vol. I p.383 No.4
on that (date specified as) above, the preacher,
the venerable Siha (Sima) (was) the pupil of the preacher,
the venerable Datta (who was) the Sraddha chara of the
ganin, the venerable pala, (who was) the pupil of the
venerable Ogha (?), (who was) the pupil of the great
(? ) preacher and ganin Ja . . . . mitra (?) of the
Kotiya gana, the Brahmadasiya bula, the Uchchenagadi
sakha (and) the Srignha sambhoga, . . . at his request
( was dedicated ) for the welfare and happiness of all beings
. . . . . . . . the gift of Mitra, the first wife of
Haggudeva (Phalgudeva), the daughter-in-law of the iron-
monger Vadhara . . . . . . . the daughter of . . . . .
Jayabhatti, the Manikara of Hotiamitta. (Kosthamitra)

XXXIII. Mathura stone pedestal inscription of the year 20

Provenance: Mathura

Date: . . . . day of the 4th month of winter

Script: Brahmi

Language: Mixed Prakrit and Sanskrit

References: D.R. Sahni, JRAS for 1924 p.400 No.1
Text

1.

\[ \text{\[म\] हाराजस्य काणिष्कस्य सवरे १० हेमन्त पारे ४ दिवशे} \]

2.

\[ \text{देववर्ये वर्षिका त्} [व्] \text{ पतियोक्ती गाथि} \]

3.

\[ \text{पात पिति} [ह्] \text{सह नवि} \]

Text Sanskritized

महाराजस्य काणिष्कस्य सवत्सरे १० हेमन्तपारे ४ दिवशे, देव को
वर्षिका त्: ५, तष्ठापित: गोष्ठि पातापितवाक्य पह-न पि

Translation

On --- -- -- day of the 4th month of the winter

in the year 20 (in the reign) of the Mahārāja Kaniska

--- --- (this) Bodhisattva was set up in the Devachaya

--- --- with parents.

XXXIV. Kurram casket inscription of the year 20

Provenance: Presented to a Tehsildar in Kurram,
not
Find spot/known.

1. JRAS for 1924 p.400 No. 1
2. ibid
Date: 20th day of the month Avadunaka

Script: Kharosthi

Language: Prakrita

References: Thomas, EI Vol XVIII pp 16 ff; Sten KOW f C 11 Vol II Pt I pp 152 ff; Sircar, SI Vol I pp 148-49.

Text

1. (A) [हं 20 मत] स अवदूनक्स दि 20 ह [शेष]नामपि

(B) पूर्वमेव यश-पुज्य ततु [व]कैमि राजसिपि

(C) नवविहरित ज्ञान सवीस्तिवदन पारि-( D ) [पुज्य] मि पुरानिपि मुख्तस सक्षमनिपि

1. It corresponds to December; EK p. 251 No. 23

2. From the facsimile in C 11 Vol II Pt I

3. Thomas: शुक्वम

4. Thomas: पुज्य

5. Thomas: नवकृपिम संघ
2. (A) शरीर प्रदिशः दिन वर्त फारव
(B) जान- पूर्व संक्षे पर्व-पूर्व विन
(C) [खान] - पूर्वा नवरंब नवराव-पूर्वा शाखा [य -]
(D) [दिन] फार-पूर्वा फारा पार-पूर्वा

3. (A) वैदन वैदन पूर्व तत्त्व रस्सा-पूर्व उपदन
(B) उपदन-पूर्वा फा फा-पूर्वा बादि जबि पुल [१]
(C) जराम [न] - शाक्ष - परिशेष - दुस-दोना तल-उपास
(D) [भी] [आ] [४] नमुन दुस-दोना संगठन फा दि

4. (D) तरव-तरव गुणा अव न पुत्र व - संगठन
(A) लिंकिंग परर-तिन समान्तन पूर्व

1. Thomas : यद
2. Thomas and Konow : उद
3. Thomas : शष्य
4. Thomas : दौरवचि ( सि ) उदेन संक्षिणि
Text Sanskritized

Sūtra 21, at this moment Svedavarna, the son of Yasa, establishes a relic of the Lord Sakyamuni in his own grove, in the new Vihāra, in the acceptance of the Sarvastivada teachers, in a stupa. As it has been said by the Lord: in interconnexion with delusion the saṃskāras, with the saṃskāras consciousness, with consciousness name and form, with name and form the six

Translation

Year 21, on the 20th day of the month Avadunaka, at this moment Śveḍavarna, the son of Yasa, establishes a relic of the Lord Sakyamuni in his own grove, in the new Vihāra, in the acceptance of the Sarvastivada teachers, in a stupa. As it has been said by the Lord: in interconnexion with delusion the saṃskāras, with the saṃskāras consciousness, with consciousness name and form, with name and form the six

1. SI Vol I p.149
2. C 11 Vol II Pt I p.155
organs, with the six organs touch, with touch sensation, with sensation thirst, with thirst grasping, with grasping life, with life birth, with birth decay, death, grief, lamentation, suffering, dejection, despair. Thus is the origin of this whole aggregate of suffering - for the honouring of all beings. And this pratyātā samutpāda has been written down by Mahipatia for the honouring of all beings.

XXIV. Mathura Āvagapata inscription of the year 21

Provenance: Mathura.

Date: 26th day of the 2nd month of Brahmā.

Script: Mixed Prākrit and Sanskrit.

Reference: V.S. Agrawal, JUPAS July 1937 pp 1 ff No IX
Text Sanskritized

On the 26th day of the second month of the year 21.

XXXVI. Mathura Jain image inscription of the year 22.

Provenance: Kankali mound, Mathura.

Date: . . . . day of the first month of summer.

Script: Brāhmī

Language: Prakrit

References: Cunningham, ASIR Vol III p.32 No.VII;
Lüder, EI Vol I p.395 No.XXIX; Lüders
LBI No.XXX

Text

1. शत् सव 30 ( + * ) 9 नि 1 दि -- स्य पुजयिः
बाबकस्य अस्मातिविजनस्य फि -- --

1. From the facsimile in EI Vol I

2. Cunningham: फुजयिः
The year 22, summer (month) 1, day

on the (date specified as) above,
at the request of the preacher Ayya Mātridānā (Ārya Mātridatta), the gift of Dhammassāmā, the wife of a caravan leader. Adoration to the shrats!

XXXVII. Mathura inscription in the year 22

Provenience: Kankali mound Mathura.

Date: 7th day of the 2nd month of summer.

Script: Brāhmī

Language: Prākrita

References:
Lüders, WOJ Vol III pp 235, 238 No. I, EI Vol I p.391 No.XX, Lüders, LII No.XXX.

1. EI Vol I p.395 No.XXIX
Success ! In the year 22 (?), in the second
(month of) summer, on the seventh day, a statue
of Vardhamana, from the Varana gana, from the Petivam[ ]
[a] kula

XXVIII. Buddha image inscription of the year 22

Provenance: Mathura

Date: 30th day of the second month of summer.

Script: Brāhmi

Language: Prakrit

Reference: D.R. Sahni, EI Vol XIX p.66 No.1

1. From the facsimile in EI Vol I

2. EI Vol I p.391 No.20
1. **Text**

1. *वृम्भ सिद्ध मा० २० ( + * ) २ जुळ २ दि ३० अन्यर पूजबिथऽ प्रवारिक - बिहारे उद-प्रतिमा पुलिमा (१) रतिका

2. **Text Sanskritized**

*वृम्भ सिद्ध मा० २० पूजबिथऽ मा० २ दि ३० अन्यर पूजबिथऽ प्रवारिक - बिहारे उद-प्रतिमा पुलिमा पुलिमा रतिका

2. **Translation**

On the 30th day of the 2nd month of summer, in the year 22, on this occasion as specified, (this) image of Buddha was installed in the Prāvarikā Vihāra.

XXXIX. Mathura Bodhisttva inscription of the year 23

**Provenience:** Sonk, near Mathura.

**Date:** . . . day of the 1st month of summer.

**Script:** Bṛāhmi

**Language:** Prakritā

1. From the facsimile in EI Vol XIX
2. EI Vol XIX p.66 No.1
References: B.C. Chhabra, EI Vol XXVIII pp 42-44; Sircar, SI Vol I p.146

1

Text

1. संहारस कृति २० (* * ) ३ जू १ स्थाप्य पुरवें 4 बलारिस्य पश्चु [च] स्वेतिका दु [स्त] [चा च]

2a. बौधिलता

b. पु त्र [च] फ्ट [स्वति]

3. रज [ध] विहार [स्वस्त्वत्व] [हित-सुलाय महत्]

Text Sanskritised

महाराजस्य कृति [स्वस्त्वत्व] २३ जू [स्व-पाल] १ [देवस्] 
चतुर्दश एकधन्य अवलोकितम् नन्यागुरुगद्य दृश्यादि बोधिलता 
पुत्राधिकारिति स्वेत विहारि। [स्वस्त्वत्वन्] [हित-सुलाय महत्]

1. From the facsimile in EI Vol XXVIII.

2. This might be initials for जिधनक

3. जि might be omitted through oversight.

4. It should be read मस्तयुक्तस्य
Translation

On the . . . . day of first month of summer year 23 of Mahārāja Kaniska, Pusya [datta], the daughter of Mahārāja Matsyagupta, establishes this bodhisattva in her own monastery.

XL. Sahet Mahet Bodhisattva inscription of the time of Kaniska.

Provenance: Sahet Mahet

Date: 19th day of the month . . . .

Script: Brahmi

Language: Mixed Prakrit and Sanskrit


Text

1. 

2. From the facsimile in EI Vol VIII
20. [In the . . . . . . . th] year of the Maharaja, the Devaputra-Kamiska. [In the . . . . . th month of . . . . . .] on the 19th day, on the date specified above, a Bodhisattva, an umbrella and a stick, the gift of the monk Bala, who knows the Tripitaka, a companion of the monk Pusyavridhdi, at Sravasti, at the place where the Lord used to walk, in the Kosanabakuti, as the property of the teachers of the school of Sarvastivādins.

Translation

In the . . . . . . th year of the Maharaja, the Devaputra-Kamiska. [In the . . . . . th month of . . . . . .] on the 19th day, on the date specified above, a Bodhisattva, an umbrella and a stick, the gift of the monk Bala, who knows the Tripitaka, a companion of the monk Pusyavridhdi, at Sravasti, at the place where the Lord used to walk, in the Kosanabakuti, as the property of the teachers of the school of Sarvastivādins.

1. From Mahāyāna Abhidharma p. 35

2. EL Vol VIII p. 18!
XLI. Inscription on the Umbrella staff of the
Buddhist image from Sahet Mahet.

Provenance: Sahet Mahet

Date: ........ day ........ month .......

Script: Brahmâ

Language: Mixed Sanskrit and Prakrits

References: T. Block, SI Vol IX pp 290-91; D.C. Sircar, SI Vol I pp 144-45

Text:

1. [म] [गुराजस्य] [*] [राजाविराजस्य] [२४] [१]

2. [बुध] [क्रय] [*] [हुणिक्रय] [स --- दि --- ---]

3. [पिलुस्त्य] [* - - -] [अष्ट्रे] [*] [व] [ला] [र] [अ]

4. स्य [पिलुस्त्य] [पुष्पुद्रिस्य] [*] [वज्रबिलारी]

5. स्य [पिलुस्त्य] [क्रय] [*] [वपित] क्रय

6. दान वौध्य [स] खो कटः दण्डक

1. From the facsimile in EI Vol IX
7. शास्तित्व ज्ञातिविधि । ज्ञातानुशास्त्रम् कार्यसंवर्तमाणाः

8. [कुटिया *] [ज्ञानायुंगशः] [्वास्तिति *] वादिन [ः]

9. [परिपूर्ण]

Text Sanskritized

[महाराजेश्वर राजार्थिराज्य देवपुत्री कणिशक्त्यं स - - - - -
वि - - - - ] विशारादेश्वर: शिष्यां: पुष्पाः:
वार्ज्जु - विलारिण: विशारादेश्वर: वार्ज्जु: त्रेपितकम् दानेऽविषिष्टवः संवर्तमाणः
व शास्त्रायां ज्ञातः बद्ध्यमेव कौशल्यतुष्णाः जायत्वा राजवर्गिणः
परिपूर्णः

Translation

[In the . . . . . the year ] of the Maharāja,
the Paññāvajra, the Devaputra Kanishka. [In the . . . . th
10 month of . . . . . . .] on the . . . . day, [on this
date] a Bodhisattva, an umbrella and a stick, the
gift of the monk Bala, who knows the Tripiṭaka, a companion
of the monk Pusyavṛddhi, at Śrāvasti, at the place
where the lord used to walk, in the Kosarībakutī, as the
property of the teachers of the school of Sarvāstivādins.

1. SI Vol I p.145
XLIII. Mathura inscription of the time of Kaniska(?)

Provenance: Kankali mound, Mathura.

Date: ?

Script: Brahmi

Language: Prakrit


Text

1. — — - यौषधक पर्खालिक वैरक्षपात वत: — — —

2. — — - (म) हाराजातिराजस्य कनिष्कस्य संवत्स्य [२]

Text Sanskritized

यौषधक पर हे सानिक वरक्र स पात वत: (?)

महाराजातिराजस्य कनिष्कस्य संवत्स्यर

Translation

In the year of Mahārajātilāma Kaniska . . . (?)

1. From the facsimile in ASIR Vol III pl XIII
XLIII. More inscription of on the pedestal of standing figure.

Provenance: Mora near Mathura.

Date: ?

Script: Brahmi

Language: Prakrit

References: EI Vol XXIV pp 200-201 Vogel, C.A.M.M. p.109 No. 8420

Text


2. — — — — लक्ष्य पुर्णि फुजिन्द्रद्वं — — —

3. — — — — दे तोशाये पृतिपारे — — —

-------------------------------

1. From the facsimile in EI Vol XXIV

2. Vogel: पुजिवक्य
On the day month . . . it, year of Kaniska, on this (as specified as) above the statue of . . . .

Translation

On the day ______ month ______ year of Kaniska, on this (as specified as) above the statue of . . . .

---

1. The inscription is mutilated and complete translation is not possible.
Coins

Kaniska issued large number of gold and copper coin types.

Gold Coin Types

Class I

Type A: King at altar and Greek legend BACIÆYC BACIÆ WN KANHÏKOY

Obv: King standing to left, bearded, wearing helmet, diademed, clad in coat and trousers and cloak, flames rising from shoulders, spear in left hand, sacrificing over an altar. Greek legend BACIÆYC BACIÆ WN KANHÏKOY

With this common obverse the following reverses are found:

(i) Salene (Moon deity) type

Rev: Greek legend CAUNIÎ, deity Salene standing to left, diademed, clad in chiton and himation, crescent

1. BMC pl XXVI, 1, 2; IMC pl XI, II

2. ibid pl XXVI, 1
behind shoulders, right hand advanced, in left hand a long sceptre bound with fillet, sword girt round waist, to the left \( \Upsilon \)

**(ii) Manaoaixo (Moon god) type**

*Rev.* Four armed moon-god (Manaoaixo) enthroned to front, crescent behind shoulders, sceptre and callipers in two hands, to indistinct objects in the two other hands, under feet a foot stool, to right monogram \( \Upsilon \) • Greek legend MANAOAIXO.

**(iii) Mao (Moon god) type**

*Rev.* Greek legend MAO. Figure of deity as in (i) with same symbol.

**(iv) Henhaistos (Fire god) type**

*Rev.* Standing bearded deity with sword, left hand on hip, wreath in right hand. Symbol \( \Upsilon \) • Greek legend ΜΑΗΑΙΚΤΟΣ

1. NC 3rd series Vol XII for 1892 pl XVI, 7
2. ibid No. 9
3. ibid No. 11
Type Bt

King at altar and Greek legend ὝΑΟΝΑΝΔΑΟ ΚΑΝΑΝΙΚΟ

Obvi

The king standing left, wearing helmet, and diadem, clad in coat and trousers, and cloak; flames rising from shoulders, holding in right hand an elephant-goad over altar; in his left hand a spear, sword at his waist. Greek legend ὝΑΟΝΑΝΔΑΟ ΚΑΝΑΝΙΚΟ

KOPANO

With the above obverse the following reverses are found

(i) Ἀθησα (Flie god) type

Revii

Greek legend ἈΣΘΟ, bearded deity to left, diademmed, clad in chiton and himation, wreath in extended right hand, tongs in left hand which rests on hip. To left symbol thèque ⚫️.

(ii) Ἀθησα with flames type 2.

Revii

As above in (i) but flames rising from the shoulders of the deity.

1. BMC pl XXVI Nos. 4, 6; IMC pp 69, 73
2. Ibid pl XXVI, 4
3. IMC p. 69 pl XI, 8
(iii) Arooaspo (Goddess of fortune) type.

Greek legend $\Delta \Omega \Delta \Omega$, female deity to right, nimbate and wearing modius, clad in chiton and himation, holds cornucopiae. To right.

(iv) Arooaspo (Sun God) type.

Greek legend $\Lambda \Omega \Omega \Lambda \Omega \Omega$, Bearded deity to right, diademed, clad in sleeved tunic, wreath in right hand, a saddled trotting horse to right. To right.

(v) Boddha (Buddha) type.

Greek legend $B \Lambda \Delta \Lambda$, Buddha stands facing, nimbate, clad in chiton and himation; right hand advanced; in left hand wallet, To right.

(vi) Mao (Moon-god) type.

Greek legend $M A O$, male deity to left, diademed, clad in chiton and himation; crescent behind shoulders.

1. BMC pl XXVI, 6
2. ibid pl XXVI, 7; SK p.60. Also read as Arooaspo by Baldeva Kumar, see SK p.85.
3. BMC pl XXIII, 8; IMC p.74; C&V pl IV, 4
4. ibid No.9
right hand advanced, in left hand a long sceptre 
bound with fillet, sword girt round waist. Symbol \( \frac{\text{??}}{\text{??}} \)

1. (vii) Mao without sword type 2

2. As above in(vi) but deity without sword girt round 
the waist.

3. (viii) Mihira (Sun-god) type 1

4. Greek legend MIIPO, Sun-god standing to left, 
diademed with radiate disc, right hand advanced, 
in left hand a sceptre bound with fillet, sword 
girt round waist, symbol \( \frac{\text{??}}{\text{??}} \)

(x) Nana type 1

Greek legend NANA. Female deity to right, nimbate

1. ibid Kaniska coin No.18

2. ibid No.19, 20, 46 and pl XXVII, 4

3. ibid pl XXVI, 10

4. ibid Kaniska coin No.21
and diademed, head surmounted by crescent; holding a sceptre ending in forepart of horse and patera.

To right

(xi) Nana type 2

Deity as in (x) above, sword girt at waist.

(xii) Nana type 3

Deity as in (x) above, legend NANAIAO

(xiii) Qesho type

Greek legend OPAAFKO, deity standing to left, nimble, hair inform on top of head, four arms and hands, holding a vase, a drum, a trident and a goat and horns respectively. Symbol to left.

(xiv) ORLAGNO (War-God) type

Greek legend ORLAGNO, deity to right, wearing diadem and helmet surmounted by the bird, Garuda, clad like to king, in right hand spear and in left hand a sword. Symbol to right.

1. ibid No. 22
2. BMC pl XXVI, 13
3. ibid No. 11, 12
4. ibid No. 15
(xv) Pharro type

Rev: Greek legend ΨΑΠΠΩ, male deity to right, diademed and nimbate, clad in chiton and himation, in left hand a spear, in right hand fire. To right _LATIN

(xvi) Mazdoophano (Vahuya?) type

Rev: Greek legend ΜΑΖΔΩΟΑΝΟ. Male deity riding a horse with two heads to right. To left _LATIN

Type C:—

Obv: Greek legend ΠΑΟ ΝΑΟ ΠΑ[0][EA] ΝΑΠΚΟ ΚΟΓΑΝΟ. King standing to left at altar, nimbate, right hand over altar, in left hand spear bound with fillet. To left trident bound with fillet.

Rev: Greek legend ΟΠΑ ΟΣΟ, deity seated on throne facing, nimbate, under feet a foot stool, holding wreath and cornucopiae. To left symbol _LATIN

1. ibid No. 16
2. NC 3rd serie Vol XII for 1893 pl XVII, 5, Age of the Kushanas 19
3. BMC pl XXVI, 19
Class II

Bust of King and deity type

1. Obvs. Greek legend ἸἈΟ ΝΑΟ ὌΩ ΚΑΛΩΣΚΙ ΚΟΦΑΝΟ. Bust of king to left, diademed, wearing helmet, left hand raised and holding spear, body of king emerging from clouds.

With this obverse the following reverse types are found:

2. (i) Athsho type

Brevi Greek legend ΝΑΟ, bearded deity to left, clad in chiton and himation, wreath in right hand and tongs in left hand which rests on hip. Symbol Ⲣⲧ

(ii) Oesho type

Brevi Greek legend OKΦΟ, deity standing to left, hair in spiral form on top of head, four arms and hands holding a vase, a drum, a trident and a goat. Symbol ⲡⲧ ⲧⲧ

1. ibid pl XXVI, 17
2. ibid
3. ibid, No. 18
Copper coins of Kaniska can be classified as under:

Class I: King at altar and deity with Greek

Legends: [VARIOUS LEGENDS]

1. Obvi: King radiate, standing to left, wearing peaked helmet, long heavy coat and trousers, sacrificing at a small altar, in left hand a long sceptre. Greek legend [VARIOUS LEGENDS].

The following varieties of reverse occur with this obverse:

2. (i) Helios (sun-god) type 1

Rev: Greek legend [VARIOUS LEGENDS]. Deity radiate, standing to left, diademed, clad in chiton and himation, halo of rays behind head, right hand advanced, left hand on hip. To left [VARIOUS[label]

3. (ii) Helios type 2

Rev: As above in (1), deity rests his left hand on sword, instead of hip.

1. ibid No.2
2. ibid
3. IMC p.71 coin No.17
(iii) Nanda type

Rev.: Greek legend ΝΑΗΑ Female deity to right, nimbate, diademed, in right hand a sceptre ending in forepart of horse. To right $\frac{\text{♀}}{\text{♂}}$.

Class II: King at altar and city with Greek legend: ΠΑΘΟ ΚΑΝΙΦΚΙ

Obv.: Same as in Class I, Greek legend ΠΑΘΟ ΚΑΝΙΦΚΙ.

The following reverse types occur with this obverse:

3

(i) Anahita type

Rev.: Greek legend ΆΗΟ, bearded deity standing to left, wreath in right hand, tongs in left hand which rests on hip. To left $\frac{\text{♀}}{\text{♂}}$.

(ii) Buddha type

Rev.: Greek legend . . . .

Buddha facing, nimbate, right hand raised in . . . . pose, wallet in left hand. To left $\frac{\text{♀}}{\text{♂}}$.

1. BMC pl XXVI, 3
2. ibid pl XXVII, 1
3. ibid
4. ibid, 1
1. Mao type 1

Greek legend M 0 , deity to left, clad like king, crescent behind shoulders, right hand advanced, sceptre bound with fillet in left hand, sword at waist. To left.

2. Mao type 2

As above in (iii) but deity without sceptre in hand.

3. Mihira (Sun-god) type

Greek legend with different spellings MIPO Or MIPO Or MIYPO. Deity standing to left, diademed with radiate disc, clad as a king, right hand advanced, in left hand sword. To left.

4. Nanu Type

Greek legend NANA. Deity standing to right, nimbate, diademed, holding sceptre ending in forepart of horse and patera. To right.

1. ibid., 3
2. ibid p.134 coin Nos. 43-45
3. ibid pl XXVII, 4; p.134 coin Nos. 48-50,54
4. ibid., 5
(vii) **Oado (War god) type**

**Revi.** Greek legend OAD. Deity running to left with loose hair, both hands raised, holding up . . . floating in the wind. To left \( \frac{\text{LM}}{\text{NM}} \).

(viii) **Oesho type 1**

**Revi.** Greek legend OADO. Deity standing to left, nimbate, four arms and hands, holding a wreath, a drum, a trident and a vase. To left \( \frac{\text{LM}}{\text{NM}} \).

(ix) **Oesho type 2**

**Revi.** Deity two armed, nimbate, holding trident in right hand.

(x) **Oesho type 3**

**Revi.** As above in (ix) but deity not nimbate.

(x) **Oesho type 4**

**Revi.** As above in (ix) but deity holding spear or staff in right hand and a club in left hand.

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1. ibid., 6
2. ibid., 7
3. ibid., p.136 coin No.70
4. ibid No.71
5. IMG. No.72
Legends on the coins of Kaniska

The coins of Kaniska bear the following legends on obverses and reverses.

Obv. 1. BACI\AEYG BACI A E\N KAN|\FOY
2. PAO NANO PAO KAN|\FKI KOPANO

Rev. ORPO, CAKAMANA BO\AO, AE\PO, MI\PO, MIYO, MIPO, NANA, NANAIA, NANA\AO, ORI\VNO,
\PO APPO, H\IOX, OA\DO, AOPAC XPO, CALUNII
APAOXFO etc.

Representation of King on the coins

1. Bearded king standing to left, helmeted, diademed, clad in coat and trousers and cloak, sacrificing at altar with his right hand and holding a long spear in his left hand, flames raising from king's shoulders.

2. King holding in right hand an elephant good over altar and a spear in left hand with sword at waist.

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1. BMC pl XXVI, 1-3
2. ibid 4-18
3. ibid 1
4. ibid 4
3. King standing to left, nimbate, holding right hand over altar, in left hand spear bound with fillet. To left there is a trident bound with fillet.

4. Bearded bust of king to left, wearing diadem and helmet, left hand raised, holding a spear or a sceptre, kings body emerging from clouds.

5. King seated on a wide throne with back and sides, head turned to left, wearing a peculiar wide brimmed hat and voluminous trousers.

1. ibid 18
2. ibid 16
3. PMG Kushana coin No.114